Ορθο-μέθοδος ἰατρο-χυμικὴ:

OR THE DIRECT METHOD OF Curing Chymically.

Wherein is conteined the Original Matter, and Principal Agent of all Natural Bodies.

ALSO.

The Efficient and Material Cause of Diseases in General.

Their Therapeutick Way and Means.

I. Diætetical, by Rectifying Eating, Drinking, &c.

II. Pharmaceutick.

1. By Encreasing and supporting the Vital Spirits.
2. By Pacifying and Indulging them.
3. By Defacing or Blotting out the Idea of Diseases by Proper Specificks.

Lastly, By removing the Extimulating or Occasional Cause of Maladies.

To which is added,

The ART of MIDWIFERY *Chymically* Asserted.

The CHARACTER of an *ORTHO-CHYMIST*, And *PSEUDO CHYMIST*.

A Description of the Sanative Virtues of our *STOMACH-ESSENCE*.

Also, Γαλινὸ-μέμψις: or a Just Complaint of the METHOD of the *GALENISTS*.

By *GEORGE THOMSON*, M.D.

Plurimi Morbi cedunt per Simplicia: ast ubi Morbus in Gradum surrexit altiora exiguntur Remedia. V. Helm.

London, Printed for *B. Billingsley* at the Printing-press in *Cornhill*, & *S. Crouch* at the upper end of *Popes-Head-Alley*. 1675.

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MVSEVM
BRITAN
NICVM

The Epiſtle Dedicatory.

To the Moſt Illuſtrious

PRINCE RUPERT,

DUKE of Cumberland,

EARL of Holderneſs,

KNIGHT of the moſt Noble Order of the Garter, and one of His MAJESTIE'S moſt Honourable Privy Councel, &c.

May it pleaſe your Highneſs,

I T was once my Happyneſs in the late Wars to be under the MARTIAL CONDUCT of your Renowned BROTHER, *PRINCE MAURICE*, Beloved by all Loyal Generous Spirits for his Valour and Prudence. Now I bleſs the Heavens that promiſe me the Benevolent Aſpect of your

Candid Mercurial Genius upon theſe *Chymical* Labours, which I humbly preſent to the View of your Piercing Eye, moſt able to make an In pection into the Verity of Things ariſing from Pyrotechnie aud Manufacture.

My Thoughts did heretofore ſeem to be ſettled never to Dedicate, for the future, a Writing of mine to any whomſoever: yea, I had continued in that mind, to expoſe Truth abroad ſolitary to ſhift for it ſelf (conceiving it beſt able to maintain her own Propriety) but that hearing it frequently diſcourſed in moſt Company I met with; how ardently your Highneſs was devoted to ſerve the Nation for Publick Good: What a *Philomathes* and *Philalethes*, Sincere Lover and Defender you were of Eſſential Truths and Ingenious Arts in General, eſpecially *Mechanical Pyrotechnical* Operations, an Aſſertor of Experimental Optical and Senſible Effects, Fruits and Products of things, and that for this Reaſon you had an extraordinary Kindneſs for our moſt Excellent Philoſopher *Van Helmont*, your Country-man; I fortwith, affected with theſe Rare Endowments, altered my former Intentions, reſolving now to make my Addreſs to ſuch a *Mecænas* (for the diſcuſſion of theſe our *Chymical* Problemes by Fact) whoſe Head is known to be endowed

dowed with Subtil Inventions, Indefatigable Inquiry after Rarities and Arcana's, whoſe Heart is full of Integrity, Heroick Deſigns, Magnanimity, and Hands moſt active in contriving Exquiſite Works, and *Dædalean Mechanicks*. Wherefore, Truly Noble SIR, be pleaſed to accept of this Oblation, which hath its chief Original from *Pyrotechnie*; And according as you find it bear the Teſt Entertain or Reject it. The Sum of this Phyſical Tract is a Practical Diſcovery of the Notable Errours of the *Galeniſts*, Avouching that their Principles in *Phyſiologie* are Falſe; that they are Ignorant of the Quiddity, Eſſence, or the True Radical Eſſential Cauſe of all Diſeaſes: That they are groſly to ſeek in the Direct Method or ſhorteſt Way of Curing them: That the Indications or Meaſures they take from Heat and Cold, applicating upon that ground (according to the Rule of Contraries) their Indicata or Remedies are both Fraudulent, and Peſtilent to Mortals: That their Unacquaintance with the *Synthe ſis* or Conſtitution of the Vital Spirit, the Cauſe of its Rage and Perturbation from ſomthing very offenſive to it (wherepon the Image of a Diſeaſe is delineated) is the Reaſon why they thus neglect to ſupport Nature as they ought, to allay its Tempeſts, to deface Morbifick Idea's

by Specificks. Lastly, being altogether Occupied about the Cutting off the Accidents Qualities, Epigenomena, Symptoms and Products of Evils, by Bleeding and Purging, they are insufficient to Cure Directly, Immediately and Radically any great Malignant Feaver, Pleurisie, *&c.*

The Boon I beg of your Highness is, not to suffer the Truth to be abused through the Collusions, Sophistical Evasions, Equivocations, Supplantations, Scurrilous Language and Affronts of our Antagonists: but that there may be a plain Judicious Determination of these Controversies according to the clear Evidence of Fact, and the Reality of Experiments: For which the Genuine Professors of this Philosophical *Chymical* Art will be bound to Celebrate your Praises to all Posterity.

Your Highness

Faithful Servant,

George Thomson.

THE EPISTLE TO THE READER.

Dear Countrey-man,

IF *thou beest a hearty Lover of truth, and a Solid Genuine* English-man, *no Phantastical Affecter of the Levity of this Age, enter upon the Reading of this Treatise without Prejudice or Partiality: Having perused it, give the World freely thy Judgment concerning it. Object what thou canst (like a Candid Philalethes, no Caviller, or Wrangler) but still let thy most rectified Reason, and firm Experience be as inseparable as* Hippocrates *his Twins, always giving place to the Latter. If*

thou

thou censure me harshly, not giving me leave to clear my self by the assured Evidence of Action, I shall absolutely deny thee to be one, called a Virtuosi *(pretend it never so much) or a Friend to the Lord* Bacon.

Here is no Hot, Fruitless Disputation about things Indifferent in Religion. No subtil Pleading by Covin, or Collusion, as often happens in the Law. Nothing Historical, or Traditional to be subscribed to for Antiquity, or Authority sake. Here is no deceitful Conclusions, or Captious Argumentations fitting for the Schools: Nor Acribology an exact discussion of Matters, ἄχρηστα little Serviceable or Useful in the General, becoming some Virtuosi *at this day. No Logomachie, an Idle Velitation, or Contention about Words, the Exercise of Pedantick's: But in this Enchiridium is contained that which will Teach you directly to enjoy Health of Body, and, Consequently, more In-*

Integrity and Clarity of Mind: For, Animi Actiones Spirituum Synthesin, Eupathiam vel Dyspathiam Eutoniam vel Atoniam sequuntur. *By this means you will Learn to be Cautious, how you impair Nature, either for the present, or future, by the false Method of Bleeding, Caco-stomachick Purging, &c. If you be capable to receive this Doctrine, not onely your self, but your Posterity will fare the better. By Virtue of this Goddess* Sanity, *thou mayst Atchieve Noble Exploits, either keeping off, or bearing more Couragiously all the Adverse strokes of Fortune; enjoying hereby a far more Happy Life in the Lowest Condition, than they in the most Prosperous State, Tormented with the Stone, Gout, &c.*

In this Paper I Counsel thee to keep up thy Spirits (the Principal Efficient Cause of Health and Sickness) by multiplying them with what is most nigh their Texture, by Pacifying their Rage

and Fury with pleasing Objects, indulging their frowardness, gratifying their Ardent Appetite, Illuminating their obscurity. Next, I put thee upon the search of proper Specificks, having a Dowry bestowed upon them able to sully, marr, or quite expunge the Idea, or Image of a Disease. Lastly, I give Directions how to Banish, Exterminate, Exclude through the Proper door with Euphorie, and Benefit succeeding that Irritating, Aculeating, Peccant Matter, which causes those manifold Tumults and Disorders in the Archeus of the Microcosm. All which is to be performed without wronging the Ferments, or Altering the Instruments of any shop of Digestion, especially the first.

In avouching these substantial Verities, thou mayst, perhaps conceive, I have too severely reprehended the Galenists, to the Eclipsing the Illustrious Fame of such Learned Clerks, whom both Great and Small in all Ages have

Admired.

Admired. To which I reply, I am fully ſatisfied within my own Breaſt, that I have in no wiſe wronged them (although they have me often-times) in laying to their Charge what they are not guilty of, being ready upon all fair Opportunities, to demonſtrate what I have here declared. Beſides, ſo weighty and Precious is the Prædicate, or Subject we handle, that it would be an Offence more hainous in me above others, Indangering my Immortal Part, if Conſcious what Slaughter of Mankind is daily made by their Pſeudo-Method of Curing, I ſhould be ſilent, Indulge, Connive at, Extenuate, or Palliate ſuch Capital Crimes: This conſidered, with their delight in the darkneſs of Galenical *Falſities; alſo their Active, Obſtinate Ignorance: Now, when the ſplendid Beams of Chymical Truth appear, they deſerve to be handled with far greater Rigour than I have expreſſed. I wiſh my Antagoniſts would behav*

have themselves as Candidly, and Ingenuously to me as I to them, they would soon find me alter from an Acid to an Alkali Nature; from a Tart, to a sweet Disposition. If they would please to put me to the Tryal, they will find me really what I profess, a Lover of my King and Countrey, upon the Foundation of Verity and Virtue; a Hater of Vice, Debauchery, Lewdness, all Irreligion in any whatsoever; a Resolute Promoter, to my Power, of all good Arts and Sciences, especially that of Healing Man's Infirmities; a Defender of Learning, and an Admirer of great Abilities and Integrity.

Farewel, expecting, as soon as I can get it well Printed, a Tract in Latine, viz. τεια πειρησεια ανηκυστα De Splenectomia, Lithocolo & Loimotomiæ Synopsi.

Novemb. 4. 1674. Geo. Thomson.

From my House at *Soper-Lane*, alias *Queen-street*, in *Well-Court*, nigh *Cheapside*.

Chymiſt, is one who imitates Nature in the Separating the Pure Juice from the Droſs and ilth for the uſe of Medicine Mechanicks, and the dvancement of Mettals, *Spagyriſt* is the ſame.

Therapeutick, *i. e.* a Healing Faculty. *Iatrical*, ertaining to Phyſick, Healing.

Chymicophant, one who ſeems to be a *Chymiſt*, ut is not really. *Philomathes*, a Lover of Learning. *hilalethes*, a Lover of Truth.

Caco-ſtomachick, hurtful to the Stomach.

Pyrotechniſt, in general any Workman by the ire, in particular, by way of Excellency a *Chymiſt*.

Pharmaceutick, Phyſick which Cureth by Meicines. *Ortho-method*, a direct upright ſhort way.

Ortho-chymiſt, the True Artiſt. *Pſeudo-chymiſt*, the alſe.

Phyſiologie the Reaſon of the Nature of Things, nd a Searching into their Cauſe.

Idea, the Figure, Seal or Pattern of things conceived in the Imagination.

The *Idea* of a Diſeaſe is the Eſſence of it.

Archeus of *Paracel.* and *Enormon* of *Hippo.* is the eminal Vital Spirit, the Principal Impetuous Aent, or Spiritual Contriver and Supporter of every hing, the Arch Preeminent Author of Health and ickneſs.

Gas, is a wild inviſible Spirit, not to be impriſond or pent up, without damage ofwhat conteins it, riſing from the Fermentation of the Concourſe of ome Bodies, as it were eructating or raſping this ntamable Matter.

Thermologiſts and *Pſychrologiſts*, are they who rincipally treat of Heat and Cold, neglecting Eſential Properties.

Fermens (according to *Van Helm.*) is a Formal

Ens,

Ens, neither Substance, nor Accident, but Neutral as Light, Fire, *&c.* stored or laid up from the beginning of the World in certain determinate places, for the preparing and exciting the Seeds of Things. It carries some Allusion or Similitude with the Leaven or Ferment, Bakers or Bruers use, which is of a Contagious Diffusive Odour, Rarefying Dissolving Nature, rousing up the Spirit to fall to action, to Digest and make Separation.

Alkali, is properly a Salt from the Herb *Kali Potash*. any Lixjviate Salt extracted by Calcination or whatsoever Volatile Salt, having Concordance or affinity with the former.

Alcohol Vini, is its Spirit totally depriv'd of Phlegm.

Xeuexton, an Amulet against the Pest. *Relolleum* is a bare Quality without a Seminal Being. *Liquor Alcahest* is the Universal Dissolvent preserving the Seed of Things inviolated.

Nosopoietick, that causeth a Disease. *Anadromus* a running back. *Phænomena*, Appearances. *Epigenomena*, supervenients, whatsoever succeed.

ERRATA.

PAge 10. line 15. read *Helmontian* p.12.l.5. r. *Provocati* p.16.l.5.r. *Signature*. p.17.l.8.r. *Stomach chiefly*. p.18. l. dele *the*. p.26.l.11.r.*quot*.p.3 .l.3.r.*be careful*.p.32.l.6.r.*Digestions*.p.33.l.7.r.*These*.l.8.*are*.p.35.l.18.r.*to the*. p.39.l.25.r.*deceent*.p.38.l.6.r.*draining*.p.38.l.22.r.*light*p.42.l.30.r. *Assistant* p.49.l.2.r.*and rest*.p.47.l.6 r. *Acids*.p.60.l.24.r.*Concrete*. p.65 9.r.*Channel*.l.13.r. *Contraction*.p.67.l.24.r.*Theorems*. p.68.l. r.*Pyrotechnical*. p.69.l.17.r. *Pyrotechnicôs*. l.29.r.*Balsamical* 72.l. .r. *Acid Meliorated*.p.72.l.8.r.*Philalethes*.l.20.r.*Physiologer*.p.73.l2.r.*iterated*.l.14.r.*dulcifie*.p.80.l.11.r.*Salsi*.l.21.r.*Butyrous*.p.88.l.30.r.*miss*.p.9.l.29.r.*imbued*.p.103.l.12.r.*Trituration*.p.110.l.15.r.*of* ♁ *by the*.p.111.l.4.r.*Extermination*.p.11 l.9.r.*Rutilating*.l.21.r.*and being*.l.23.r.*Empyical*.p.116.l.27 *Idealium*.p.118.l.1.r.*defæcated Sulphurs*.p.125.l.16r.*found* p.139.l.27.r.*Empyical*.p.152.l.ult.r.*Corrector*.p.157.l.26.r. [illegible] p.166.l.4.r. [illegible] p. 173. l.6. r. *Intestinal*.p.174.l.1 [illegible] p.181.l.8.r.*Learned Chymical*.

Th

THE DIRECT METHOD OF CURING Chymically.

CHAP. I.

A Brief Examination of the Original Matter of Natural Bodies, with their Dissolution.

I Shall first declare what Nature is, according to our Philosopher; *viz.* A Power implanted in the Creature, to act in such a manner and measure according to the will of the Creator, for ends best known to himself. The Course and Order of producing Effects suitable to the

first Seminal Cause, is constant, unless hindered by cross Accidents intervening, or by some extraordinary stop put thereto by Him, who is the chief Mover of all Essences. I look upon the *Materia Prima* of *Aristotle* as impossible, a meer Chimæra. *Galen* and his Sectaries are much mistaken in delivering the Four Elements: *Earth*, *Water*, *Aire*, *Fire*, the Material Cause of all things: which being (as they say) variously mixt and tempered by power of an Active Form, bring forth Bodies of different Shapes, and Kind, one from another.

The late Chymical Philosophers reject the former Opinion, and being frequently conversant in Opening all sorts of Bodies by the Fire (which they will by no means allow to be an Element) and meeting frequently with *Salt*, *Sulphur*, *Mercury*, have confidently taught, that these are the Beginning Matter of all things tangible. Others add two more; *i. e. Water* and *Earth*: all which (as is Asserted) they can at their pleasure demonstrate, or lay open to View when they make Separations.

This Discovery by Fire indeed seems far more plausible, and favourable for the Foundations and Principles of all Bodies, than the former Conceit; yet, upon severe Search, it will not hold true. For as I have published in

in *Hæmati.* directed by *Helmonts* Doctrine, theſe which they call Principles, are made by the Fire, not actually exiſtent before in the Compound Body: Neither can *Salt*, *Sulphur*, *Mercury* be extracted by any Art whatſoever out of all things tractable. Moreover, their unſteadfaſtneſs ſhews them to be no Principles, for they are eaſily changed one into another, contrary to the Nature of what ought to be the Beginning of things. Wherefore Dr. *willis* his Doctrine taken from *Bened. Valent.* or *Paracelſus*, and trimly poliſhed for Sale, is to be rejected, as being not only falſe in the firſt Inſtructions concerning Nature, but alſo dangerous and deſtructive if made uſe of, according to what he hath delivered for the Cnre of Diſeaſes.

Learned *Helmonts* diſcovery of *Acidum*, *i.e.* Sharp, of a binding rough Condition, and an Alkalie of a lixiviate ſmooth Nature, either volatile or fixed, having a property to ſcour or looſen, is by *Tachenius*, and ſome excellent Philoſophers owned to be the beſt of Senſibles; whereby we can moſt experimentally, and effectually, derive the nigheſt Origination of all things endewed with a Corporeal Being: into which Acidum, and Alkali, Art is able to bring back the ſame. Beſides theſe two Luminaries in Phyſick, afford the cleareſt Directions for the Cure of the

worſt Maladies; the only chief End, for which the upright Phyſitian is to put out himſelf: notwithſtanding theſe (how ſpecious ſoever Principles reputed) are not really ſo; for they as well as the former may be reduced into Water, which by the Authority of Acute *Van Helmont*, and my own Proof in ſome meaſure, I ſet down as the Principle, and Ultimate Matter, the Beginning, and End of all Elementarie Bodies.

For according to the diverſity of Ferments, the Activity of the Seminal Spirit, and the peculiar Image delineated by it, this Liquid Matter is moulded into thoſe infinite number of various kinds of Creatures. This is that Abyſs, or Deep on which the Spirit of God moved at firſt, now ſucceſſively the Spirit of the World, which out of this never failing Treaſure of Water, frames thoſe innumerable Kinds of things obvious to our Senſes: Now of all Tangible Eſſences, Nothing is more ſimilar or freer from Alloy & Mixture than Water, nothing more capable of impreſs, nor ſuſceptible of a Seminal Spirit, and ſo eaſie to be brought to this or that Form.

Hence 'tis manifeſt, there is not any thing chiefly more requiſite for the production of all Corporeal Beings, than this Material Subject, namely Water: and an Efficient cauſe, *viz.* a Spirituous Seed working (by means of Ferments,

ments, or a certain Volatile, Spreading, Swelling, Chafing Scent) according as it frames that Idea, or Picture of the thing it intends to bring by degrees to Perfection: till which time, the ſame Agent (if not impeded by ſome Accidents) which began makes a conſtant progreſs, till the whole be finiſhed, bringing it to the higheſt State; from whence, by little and little it declines, at length returning to that, from which it took its firſt Being.

What I have here delivered, The ſenſible Seed of Animals, Plants and Minerals Confirm: for they all conſiſt of a Jelly-like Subſtance, eaſily to be brought into Water.

The Corporeal Seed of all Animals are as it were a Mucilage, or the White of an Egg: the Seed of all Vegetables may by digeſtion be turned into the like Conſiſtence.

As to Minerals, The beſt Inquirers into them affirm, that a certain green, glutinous, ſlimy Water flowing in peculiar places of the Earth, gives them their firſt Birth.

So that an able Chymical Philoſopher hath no reaſon to doubt what *Helmont* hath ſet down; to wit, that all Bodies have their Beginning from Water; that he could by means of his Liquor *Alkaheſt*, cauſe them to return again to the ſame.

This is that *Proteus* which being altered

by an odorous Ferment peculiarly inherent in the Seminal Matter, or the place where it reſides, invites ſuch a portion of the univerſal Spirit (according as it is capable) to mould it by degrees into ſuch a Species, or individual Being, proportionable to the Plat-form laid at firſt. (All outward Conveniencies concurring.) Withal, as Concretes or Bodies are generated from VVater, ſo are they likewiſe chiefly nouriſhed thereby: For the Experiment of our Philoſopher confirms it thus.

He took an Earthen Veſſel, filling it with 200 weight of Earth dried in an Oven, in which, moiſtened with Rain-water, he ſet the Stem of a VVillow of five pound weight. This being for the ſpace of five Years irrigated, was nouriſhed only with Rain or diſtilled water as there was need, (the veſſel being covered over with a Plate of Tin full of holes leſt any duſt from without ſhould fall into it) after five years growth the Plant put into the Scales, weighed 169 pound, beſides the quantity of Leaves four years every Autumn left out. Then at laſt he weighed the foreſaid Earth dried, and it wanted of the former weight not above two ounces: upon this account 164 pound of VVood, Bark, and Root ſprang from VVater alone. This Experiment of *Van Helm.* did that excellent Searcher

Searcher into Nature, the Lord *Bacon* confirm, by the encreaſe of a Shrub kept a conſiderable time in VVater. The ſame VVater feedeth 40 diſtinct Plants growing on one bed.

Alſo divers Animals do plainly ariſe from a wateriſh Matter: they are likewiſe preſerved Principally therewith. In the Stomach of the *Salmon* is ſeldome any ſolid matter found: neither can the *Sturgeon* take into the Stomach any groſs matter for nouriſhment, the paſſage belonging thereto being ſo ſmall, that ſcarſe any thing but VVater can enter.

Some Men and VVomen have been reported to live with VVater alone for many dayes.

That Pretious and Vile Stones are generated by VVater, and encreaſed by the ſame, is manifeſt, according to the Tryal of *Van Helmont*. Touching thoſe Exiſtents which the Chymiſts call Principles, they are not really ſuch; for they have their riſe from VVater, and may be ſpecified, yea although they ſeem to be Singular, yet may they be ſevered into diverſity of parts. *E. G. Sulphur*, which to the eye appears to be all of one Frame, may be brought into a ſharp corroding Liquor: the ſame alſo may be brought into liquid Balſome, or into an Earthy Pouder. Out of Sallad Oyl a Corroſive Liquor may be made; beſides, it may without any

difficulty be altered into VVater. Salts may be turned into an Oyly Subſtance, then after become Inſipid: *Mercury* doth (as *Van Helmont*, and Experience teſtifie) conſiſt of a double *Sulphur* Inward, and Outward; This being capable to be ſeparated from it by Art

CHAP. II.

Of the Efficient Cauſe, or Primary Agent of all Sublunary Bodies.

THe Beſt Philoſophy teaches us, that all Conſtitutes have their Material Beginning from VVater. How this Liquor comes to be diverſified into innumerable kinds of Subſtances, is further to be enquired.

The firſt alteration of this fluid Body is made by a Sulphureous Ferment, giving a Hogo to it, whereby a Seminal Spirit is excited to diſpoſe and mould the Matter into a Form agreeable to that Image or Type it hath laid.

That which doth chiefly occaſion and further the Fermentation of VVater is, ſome ſecret Acide, or Sharpneſs proceeding from the Aire, or elſwhere. This inſinuating cloſely, unites with the Alkali in the VVater whence ariſeth an Agitation or VVorking com-

commonly obſerved, when theſe two meet together: conſequently the Watery Particles are exceedingly rarified, acquiring a certain peculiar ſcent, which they carry along with them, infecting the whole Maſs, wherein they reſide: hereupon the Archeus or Vital Spirit breaks forth into Act, containing in it the true Seminal Idea, or Picture of the thing capable to receive its Form, and Perfection.

CHAP. III.

Concerning the Aitiologie, Efficient, Immediate and Material Cauſe of all Diſeaſes.

WHat the Antients generally, and ſome at this day call the Conjunct, or immediate Cauſe of Diſeaſes, I ſhall (with moſt knowing *Helmont*) aſſign to be the Occaſional, Provoking, or Incenſing. Foraſmuch as, whoſoever deſires to enquire into the Nature of things aright, ought to be informed, concerning the very Being of the ſame, as it relates to that which made it ſo.

Now no Diſeaſe can have any Subſiſtence, Manſion or Lodging place, but in a Body endued with a Vital Spirit (albeit in the Dead

Dead, the Four Humours of the *Galeniſts*, and the three Principles of the *Chymiſts* be not wanting.) For this Reaſon the Archeus or Spirit muſt of Neceſſity be the nigheſt Fundamental Beginning of all Maladies whatſoever. For as our Health depends upon this Living Spirit, when it is in all reſpects duly conſtituted, without any conſiderable defect in it; ſo Sickneſs ariſeth when the ſame Preſerver of Strength, is depraved or eſtranged from that Clearneſs, Proportion, and Regularity, which ought to be in it. Thoſe Degenerate, or Baſtard Juices engendered through manifold Errors in the *Helmontion* ſix Digeſtions, eſpecially the Firſt, are only means to put the Living Spirit into Perturbation, Vexation, and Inordinate Motions, whereby it frames Images of Evils, according to the Condition of the Troubleſome, Abuſive Intruding Gueſt: So that in ſhort, the Seed of this, or that Diſeaſe, with an abſolute Pattern how it is to be acted, is planted in this firſt Founder of the whole Fabrick: the Grief being as inſeparable from the Vital Spirit, as Life it ſelf; yea it is even concentrated or ſeated in the very middle point thereof, and never to be ſeparated therefrom, till the Kernel, wherein this Diſeaſed Image is drawn, be extinct, and quite aboliſhed.

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This Doctrine may ſeem ſtrange to thoſe, who are unacquainted with the Writings of our Profound Philoſopher; however ſo great is the Truth thereof, that 'tis impoſſible any one ſhould either Prevent or Cure Diſeaſes to a purpoſe, unleſs he be well Diſciplined in this Solid Knowledge. Hence it is that Opinionative Doctors do ſo often blunder and miſtake in Healing any Rooted Infirmities; becauſe they either inſiſt upon their four *Ariſtotelian* Elements and Humours, Analogous to them, as Choler, Phlegm, Melancholy, Blood, with the Diſtemper coming from thence, or take their falſe Meaſure of Curing from the Principles (I mentioned before) borrowed of the Chymiſts, which ſome will have to be the next Cauſe of Diſeaſes; whereas they being preſent, only vex, gaul, bring into divers Paſſions, the Archeus: whereupon that which before did perform all things requiſite in the Body, decently and in order, is now become tumultuous, acting in an inconvenient prepoſterous manner. By this means the Ferment or Diſſolvent in the Stomach produces many Raw Juices, Fretting Liquors, which congeal the Blood, or melt it into filthy Matter, then follows a detention of Excrements, or a profuſe indiſcreet throwing out good and bad; alſo a Specifick Poiſon is created proportionable to

thoſe

thoſe without: hence a Crowd of ſad Symptoms appear. Wherefore I repeat, the great cauſe why the *Galeniſts* have been ſo unſucceſsful in their Curing is, becauſe they did not truly diſtinguiſh between Prevocative Occaſional, and the Eſſential inſeparable Cauſe between the Concomitants, Accidents, Products, and Conſequents of Humane Calamities.

For while they conclude a Feaver to be principally Heat, they have thereby taken a falſe Indication or Inſtructions, to free the Body from that Affliction, neglecting to blot out the Image of the Sickneſs, to appeaſe the enraged Vitals, and to remove the Vexatious, Thorny, Degenerate, Dead Juices, without empairing Nature, wronging the Stomach, or offering any Violence to any ſhop ordained for Digeſtion. They may plainly perceive (if Sordid Gain did not blind them) 'tis labour in vain to Purg Bucketfuls of Choler, and Melancholy, (which they ſuppoſe to be the Conjunct united Cauſe of the Evil) to let out great quantity of Blood from the Limbs for the Cure of the Scurvie *&c.* ſith generally the Patient is more weakened, and his Evil oftentimes more confirmed hereby. Aſſuredly did they ſet Nature upon her Legs, when ſhe is either ſitting, or proſtrate under any Calamity, ſhe would

ſoon

ſoon conquer her Enemy, which kept her in Subjection. Would they but follow *Hippocrates*, who taught them that *Naturæ ſunt Morborum Medicatrices*, they would ſpeedily renounce Bleeding, and Feeble, Hurtful Purgatives, to be looked upon as Contrivers, and Factors of filthy Matter, which the Expulſive Power ſtirred up, caſts out with the Poiſon: So that in reality, the Common Way of Purging is only like Pumping, without ſtopping the Leak. For as *Hippo.* delivers, 'tis not how much, but what is cleanſed away doth good; the Occaſional, Exciting, Peccant, Fermenting Matter being often very ſmall as to its bulk.

Humane Sickneſs hath a Spiritual beginning, Progreſs, State, and Declination, ariſing from a Seed, as all other things; therefore they have a Real Entity, conſiſting of an Efficient and Material Cauſe, both ſeated in the Spirit of Life, Active and Paſſive in Contriving its own Ruine, when at any time it is diſturbed through any outward Accident. When any thing very injurious to Nature approaches from withont, or is engendered within our Bodies, the Archeus, or Vital Aire takes notice of it, and being incenſed, it frames in it ſelf ſome Ill-favoured Dark Images, agreeable to the Cauſe Offenſive. According to this Model or Proportion

it

it Acts, never ceasing to follow the Copy or Draught of the Malady made by its own Activity, in a certain determinate quantity of it self, even to its own great damage and destruction, unless the Character of the Disease be blotted out, or the Archeus pacified and diverted by some pleasing Object, or the External Vexing Occasion removed.

Those Defunct Excrements, or Superfluities separated from Life, never to be reconciled to it, are most tedious and noisome to the Vital Spirits: wherefore becoming impatient, they Rage, Fret, Chafe at the presence of so unwelcome Guests. Hereupon they stir upon the Ferments, or Instrumental Transfigurators, to become disordered, sometimes to cause a Confusion, Tumult, Boiling, and Huffing in the Juices, whereby a Feaver is kindled; sometimes to produce Congelation of the Blood, otherwhile to turn it into sharp gauling Liquor, causing many long Calamities.

Now the Filth or Dregs lodging in our Bodies, are not Diseases themselves, but stir up the Archeus to create those Evils, we are liable to. These are either Antecedent Causes of our Maladies; or they are Products, and Consequents, stirring up Secondary Calamities, accompanied with various Symptoms, Accidents, Dispositions, and Al-

Alterations. Moreover, the Miſeries of our Bodies, do now and then begin from an Inviſible, Immaterial Occaſion, imprinting in our Phanſies, a lively Character of a Diſeaſe, which converting the Good Juices into Bad, both Foment the preſent Evil, alſo excite the Vitals to procreate more Miſchiefs through the Contagion of a Seed implanted in the Life.

That the Phanſie can out of a *Non Ens*, or Nothing, frame *Hoc Aliquid*, or ſomething of this or that Species, is evident in Women with Child, who upon earneſt longing after Fruit, *&c.* or ſome ſudden Terrour, make the Idea, or Figure of what they greatly Covet, or are terrified at in their Spirits, which conveied to the Womb, is abſolutely conformed in that part of the Child, which anſwers to the place, the Woman at that inſtant touched, when ſhe was ſo paſſionately affected. Withal, this Plant or Living Creature pictured in the Skin, ſhall expreſs all thoſe remarkable Alterations, Defections, Vigour, and Maturation that the Real Type, or Example of what is ſhaped is ſubject to, at certain times of the year.

Thus 'tis plain, that the Spirits being exalted, excited, or put into a vehement Motion, through any notable Paſſion can faſhi-

on,

on that, (bringing it to visible Light on the Superficies of the Skin) which before lay hid within.

Wherefore I doubt not there is as perspicuous a Signaturi of every Disease in the Spirits, as the Platform of the Plant to be produced in a Bean divided. The Principle Difference being, that the one is more Spiritual, the other Corporeal.

The Seminal Figure then of all Diseases made in the Spirit of Life is, the only Efficient, Active Cause of their Being.

Likewise some Degenerate Portion of the Spirit, wherein the Calamitie is as it were stamped (separated from that which remains in its Integrity) becomes the Material Subject thereof.

That 'tis the Blast of Life which conceives and brings forth all manner of Evils is most evident, seeing no Dead Body is capable of Sickness; this being the true only Reason to be given, that the Principal Contriver thereof, *viz.* the Archeus or Vital Spirit is wanting.

For the Forbidden Fruit which *Adam* took into his Stomach, having a Power inserted into it of stirring up Lust, or Concupiscence (The Omnipotent for that Reason giving Advertisement to Man not to meddle with) was appropriated; and applicated by means of

of the Animal Spirits to the Immortal Soul; whereby it preſently ſets up Images of filthy Diſeaſes, forthwith entertaining the Senſual Soul common to all Beaſts; being then, ſo continuing to this day the Fundamental Cauſe of all Calamities.

I aſſert; the Irregular Imagination of the Living Spirit of Man in the Stomach, chiefly the Brain, and every Part beſides, doth firſt ſet on work every Infirmity ſeizing upon us; which at firſt ſeems very inconſiderable, but in proceſs, through the unceſſant Motion of the Firſt Mover, it arrives to a great Height of Malignity, as appears by various ſad Symtoms, Accidents, and Products to be diſtinguiſhed preciſely from the Subſtantial Being of Diſeaſes.

For Example, A Stone in the Kidneys, Bladder, or elſewhere, likewiſe any congealed Matter, or Cancrous hollowneſs are not Diſeaſes, but the Products, Effects, or Fruits thereof. The Petrifying Imaginary Seed, cloſely ſeated in the Archeus, is that which firſt laid the Foundation of the Stone, carrying the ſame on, as it began, to full growth: ſo that although the Stone be removed out of the Kidneys, as long as there remains that ſtonifying Seed, or inviſible Beginning, the Perſon before rid of this hard Concretion, may ere long (if the Idea; the

Principle of the Congealing be not absolutly brought to naught, or blotted out) be vexed, tortured or crucified with the like deformed Matter again.

That the Archeus should be put into such a disturbance or Passion through any disorders in Diet, *&c.* as to frame within its own Bowels such a dreadful, unhandsome Substance, is to be lamented, but that the Seminal Character of the Stone should be contrived, fomented, born with us, taking deep root, as we grow up, is far more deplorable.

For Diseased Seminal Ideas derived from the Matrice are hardly to be razed out: they are so incorporated with our Constitutes, challenging as great priviledge to act their part upon the Stage of this Little World in an uniform Manner, and Dress; though depraved, as Nature in its Integrity, directed by wholsome Images, performs all things orderly, according to just proportion and approved Rules of Sanity.

At that very time, when the chief Author moulds the Seed, containing the shadowed Likeness of what is to be made capable of a perfect Form, doth the same Workmaster draw the Pourtraiture of those manifold Mischiefs, which happen to Body and Mind many years after. So fixed are those Hereditary Miseries, that although the whole Mass

of

of every Numerical Part of the Body be changed again and again, yet the Radical Tincture or dye of the Congenite Diſeaſe ſhall remain, ready to put forth it ſelf, flouriſh, ſpread into various Branches, and Fruits, when the full time is come that it meets with an Outward Cauſe to ſtir it up.

This is demonſtrable in the Gout, the Stone, Conſumption, Madneſs, Small Pox, *&c.* whoſe Images for ſome years lie as it were aſleep, till they be rouſed up through ſome Provocative Occaſions.

The Idea's of Evils, which the Archeus contrives when we are come out of the Womb abroad in the open Aire are flitting, may eaſily be blurred, wiped off by a ſtronger Figure: theſe often interfeeriug each other, at length claſh together, and both become annihilated.

Infinite are the Number of Idea's or Repreſentations made by a Working Phanſie, ſome of which are no ſooner framed, but ſtrait vaniſh, becoming *Non Entia*: for they are momentany, and eaſily thruſt out by the next Succeſſour. But when any Object ſhall often ſavourly and ſeriouſly affect us; then the Repreſentation of the ſame doth take deep Roots in the Spirit, altering the Texture of the Blood, Latex or Lympha; ſo that according to the Species of the Immoderate

Paſſion, and the Picture thereof drawn either in the Innate Archeus, or that continually repaired, different Accidents, Symptomes, Signs and Effects ariſe.

That all Diſeaſes have a Type, Copy, or Example ſet, (according to which the Archeus that firſt moulded it, acts) may be confirmed by the Uniformity, Regular Motion, Inſeparable Appearances or Signs belonging to them, from which they receive a Name proper to their Nature: Thoſe tell us of what kind the Sickneſs is, inſomuch a Judicious Phyſitian is able as well to make diſtinction, between one Maladie and another, as between a Pippin and a Pearmain, an Almond and a Cheſnut; likewiſe to ſort them into ſeveral Kinds, Claſſes, Forms, Degrees; a thing never to be done, if there were not a certain Director, Informer, or firſt Mover, that laid a Platſom of whatſoever Grief, depending upon an Efficient and Material Cauſe, as all other Sublunaries.

Again that the Archeus doth firſt make a draught of the Evil in ſelf, working afterward accordingly to its own Hurt or Deſtruction, may be proved by that Intermiſſion, Silence, we find in Feavers, Falling-ſickneſs, Gout, Stone, Convulſions Tiſſick, *&c.* which as it were ſleep for ſome time, then awake, repeating their former Tragical

Act

Act exactly. Certainly if there were not an Agent lead by a ſtrict Rule, it were impoſſible ſuch a conſtant Mode and Method could be obſerved in the Beginning, Progreſs, Height, Declenſion, and Determination of Maladies.

Briefly therefore the true Efficient with the Material Cauſe of all Diſeaſes is, not any Diſtemper of the Elementary Qualites, not any of the ſuppoſed four Humours derived from the four Elements, not *Salt*, *Sulphur*, *Mercury*, &c. not any thing meerly Excrementitious, Vexatious, Ambient: but the Vital Spirit ſtirred up to Indignation, Fear, *&c.* by ſome loathſome tedious Object preſent: whereupon it makes the very ſhape, planting the Seed of the Maladie in ſome Portion of that Ætherial Blaſt, ſeparated from that in Integrity: upon which Matter, as a Patient, the Seminal Ideal Agent works ſhooting forth thoſe Manifold Fruits or Appearances in Sickneſs.

CHAP IV.

Of the Therapeutick, or Healing Method.

§. 1. *Of Diet in General, respecting the Prevention, and Sanation of Mans Infirmities.*

THE Immediate Undoubted Cause of all Diseases made Manifest, their Cure will become more Easie, to the Purpose, Speedy, with less Danger, and Loathsomness.

There are two Capital principal Indications, Ends or Marks, which ought to direct us in the ordering our Diet as well as Pharmacy.

1. The Support of the Strength or Vital Spirits.

2. The Declining, or Eschewing whatsoever is an Enemy to Nature, that Incenses, and puts it into inordinate Passions.

Laudable Diet then both Supports the Vitals, encreasing them, also Clarifies, Pacifies, and Diverts them from making Hurtful Images; yea in some proportion Duls, Defaces, and Eclipses those already framed.

Now by Diet are comprehended all those Necessary Succours, Requisites, or Concomitants,

mitants, without which, the Life of Man cannot Subſiſt. Namely,

1. Ingeſtion or taking into our Bodies, whatſoever is Alimental, or Nouriſhable.

2. The Egeſtion, or Diſcharge of Superfluities ariſing from our Food, and the Retention of what is agreeable to our Nature.

3. The Rectification of the Aire.

4. The right ordering of Reſt and Motion by Turns, in due Meaſure and Time.

5. A juſt Allowance of Sleep and Watching.

Laſtly, The Moderation, or Regulation of the Paſſions, aed Perturbations of the Mind.

In the firſt place, the direct way to uphold, increaſe the Spirits, to keep them Clear, Bright, and free from unreaſonable, Sickly, Turbulent, Melancholy Idea's, or Impreſſions, is to have an eſpecial Care of the Fountain, from whence theſe ſubtil Particles ſpring, *i.e.* the Stomach. This Noble Part is with Care and Tenderneſs to be reſpected above any other: for this purpoſe nothing is to be taken, offending it, either in Quality or Quantity. Neither is the Subſtance and Quality of any Nouriſhable, to be inſiſted upon ſo much, as the juſt Quantity we are to obſerve: for if the Stomach earneſtly deſire what is generally Reputed to

be hard of Digeſtion, or to afford bad Ali-
ment; notwithſtanding if there be an ea-
ger Appetite to the ſame, this Noble Par
is to be indulged, or favoured in ſuch a Caſe
only allowing a leſſer Quantity. Doubtleſ
this moſt ſenſible Membrane, of Exquiſit
Guſt doth for the moſt part beſt prompt u
to what is for the Good of the whole: ſo tha
giving a Repulſe or Check to a vehemen
Appetite, hunting after any thing eatable
or drinkable, we oftentimes cauſe a cloudi
neſs, dulneſs, ſullenneſs, and darkneſs in th
Vital Spirits, bringing them into ſuch a diſor-
der, that they Coin many foul, black Images;
whereas, if the Archeus of this eminent Ven
tricle were gratified and humoured, in wha
it extreamly deſires, there would be a ſere
nity and luſtre in the Spirits, and then a
Actions executed with more ſtrength.

The ſeverity of ſome Phyſitians in forbid-
ding their Patients to eat that to which thei
Appetite is exceedingly addicted, hath cauſe
no ſmall diſcommodity. Neither do the
leſs offend who ſtrictly impoſe upon them
ſuch a Diet, as they, according to ſome ge-
neral Rules, apprehend moſt fitting, deri-
ved from bare Qualities of Heat and Cold,
&c. not conſidering that in all Diſeaſes, e
ſpecially thoſe of long duration, enquir
ought to be made to what Diet the Sick i

moſt

moſt naturally inclined to, and accuſtomed, what his Guſt doth beſt reliſh, then according to that account to grant him ſome ſmall Portion of what he eagerly covets, although uſually reckoned amongſt Food of hard Digeſtion, of ill juice, of bad quality, or very Hot, *&c.* For none can give better Arguments of a Diet, more proper for the ſatisfying the Appetite, than a Man himſelf, eſpecially if he be of years, carefully taking notice what doth moſt agree with the Genius of his Stomach.

I have known Poſſet-drink, out of an intent to cool, preſcribed by ſome Doctors, Humoriſts, (without farther Examination of an Antipathy thereto) even to the endangering the Life, in Malignant, ill-conditioned Feavers. Such Darkneſs hath forthwith ſeized upon their Spirits, and ſuch Loathſome foul Shapes have been delineated thereby: that they have approached the ſhadow of Death, undoubtedly periſhing, had not prevalent Art blotted out ſpeedily thoſe deformed Figures. So hazardous it is to withhold what Nature doth moſt Sympathize with, or to offer what it bears an inbred Hatred to. This certainly is to be known by a Mans own Experience, whether he have an abſolute diſlike to Honey, an Egg, Sider, any Spice, *&c.*

For

For this Reaſon (methinks) 'tis great vanity in thoſe, who will undertake to be Magiſterial, and over-rule Perſons in Diet, more able to judge of this Matter than Phyſitians: who preſume, no leſs ridiculouſly, than ignorantly, to enjoyn *John*, *Thomas*, *William*, the ſame Food, Order, Seaſon, and Meaſure, of taking it alike, without having reſpect to any Individual or Peculiar Stamp made upon the Spirits in the Womb, whence *Quot Homines, Tot Diætæ obſervendæ*: As many Men as there are in the World, ſo many inſeparable Properties are to be indulged as to the election of Eating and Drinking this or that.

If our *Galenical* Phyſitians (who ſtand ſo much upon their bare Qualities of Heat and Cold in the Cure of Griefs, according to the Rule of Contraries, directing them as they ſay, but upon falſe grounds, to extinguiſh one by another) did rather aim at the Cancelling and blotting out theſe perverſe, deformed, crooked Impreſſes or Characters born with us, and in proceſs growing up to ſuch a height, inſomuch that they become unconquerable, Mortals would certainly enjoy both a ſounder Body and Mind, be free from Melancholy, enjoying far more clearneſs of Spirit.

I am Confident that the Stomach, whoſe Digeſtive

Digeſtive properly is utterly eſtranged by a Feaver, or long Imbecillity, being whetted by a ſtrong affection may alter a Red-herring, Oyſters, a Lobſter, *&c.* better than Veal, Chicken, Broth, Gellies, or any ſuch contrived Cookeries. Therefore to urge the Sick to Eat Sodden, when he luſts after Roaſted; or Liquid, when he requires Solid, is to croſs Nature, ſuppoſed either can be made fit for nouriſhment.

In all thoſe ſtates wherein I find the Infirm Perſon's Stomach uncapable to make a formal chang of the Food, for want of a kindly Ferment or Diſſolvent (as for Example, in all Feavers, and very ill habits of Bodies) there I generally injoyn the beſt Liquors, abounding with good Spirits, eaſily to be altered into the Vitals, leaving no conſiderate foulneſs or droſs behind (the watriſh part entering into the Veſſels carrying off ſome Superfluities it meets with, by Urine and Sweat) ſo that my Practice hath taught me many years what *Hippo.* hath delivered, *Facilius eſt refici potu quum cibo.* The Vital ſteam is with more ſpeed refreſhed, and longer maintained by Spirituous Liquors, than by Fleſh, or its Juices, which for want of, a Living Diſſolvent, requiſite for this chief Cook-room, become Degenerate, Dead, and ſtinking; whereupon a Feaver is added

to

to a Feaver, the Archeus being encreaſed i
its Fury, makes Idea's of Weakneſs, De
ſpair, and Confuſion, according to the Truth
of the Old Man, *Siquis in febre cibum dede
rit, valenti Robur Ægrotanti Morbus.* Ye
the cuſtome and Authority of Malepracti
cants is ſo powerful, that the Sick thinks h
muſt be weakned, if he eat not Broth o
Fleſh, Caudels, Water-gruel, *&c.* which
thoſe Diet-mongers have juſtified (contrar
to the Aphoriſ.) will turn into Nouriſhmen
whereas the Stomach hereby becomes mor
weakened, Excrements engendered abun
dantly, the rage of the Archeus advanced
hence ariſe Miſty, Gloomy Repreſentations
eclipſing the Sun of Life, raiſing as it were
a filthy fog in the Archeus, ſo that it canno
ſee how to rectifie its Erroneous Idea's, ſuf
fering them to become more fixed.

No leſs Miſchievous is the *Galenical* Doc
rine of Cooling Liquors in Feavers, *viz.* thei
Maukiſh, Spiritleſs, Dull, Flat Poſſet-drink
Small-beer, Barly-water, loathſome Decoc
ions of cooling crude Herbs, Pippin Liquors
and the like, which ſtarve the Vital Spirit
bringing a numneſs upon it, that it canno
do any thing effectually for the expulſion o
its Enemy: They likewiſe wedge in the il
Juices, ſo that either Nature is totally op
preſſed, yielding to its Fate, or led Captive
by

by a long Diſeaſe, the Common Event of their Mortiferous Method.

Whoſoever then falls into a Feaver, or any other Calamity, I adviſe him (upon Fundamental Trials made many years) to avoid the aforeſaid poor Starvling Liquors, to apply himſelf to the drinking of that, which will enable the Archeus ſtrongly to reſiſt its Enemy, to frame benign, clear, lightſome Imaginations tending to Health, to ſubdue the deteſtable filthy Matter, holding no communion with Life, by Sweat, Urine, Spitting, Vomiting, or Stool: Yet ſtill let Moderation be the Guide in all things, for the moſt Commendable things may be abuſed, witneſs thoſe to whom I allowed to drink now and then a Glaſs of Sack in a high Feaver, who unadviſedly fortewith poured down a whole Quart-bottle to their Prejudice.

As I never forbid any in a Feaver good Strong Liquors, to quench Thirſt, to ſtrengthen the Stomach and Spirits: So I admoniſh all to make uſe of Temperance: Neither do I prohibit Broaths, Colliſes, Eggs in any Maladie, *&c.* upon any other account, but that they become corrupt in a Stomach, whoſe Ferment cannot turn them into a nouriſhable Juice.

He that will take a courſe to obtain *Juventutem*

ventutem in Senectute, to be young and chearful when Old, must have respect to *Senectutem in Juventute*, careful to be Temperate, Sober, and Discreet, as some Old Men are.

Could we but know our selves aright so far, as to command our greedy Appetite, not to devour more than the Ferment of this περισσωτικὸν is able to conquer, we should frustrate the Common Saying; *Plures Gula quam Gladius*: Multitude of Evils of Body and Mind might be prevented and remedyed.

For sith *Natura paucis contenta est*; 'tis far better in Eating and Drinking to subsist on this side the Golden Rule of Mediocrity than to transgress beyond: that being more easily corected.

A peculiar Robust Constitution; the course of Life we follow; the Exercise we use; the Region or place we inhabit; the Air we suck into our Lungs; the Agility or Dulness; the Alacrity or Indisposition, we find the morning following the foregoing days Diet, Dictate what Quantity of Food, of what Quality, and at what time we ought to Eat: thus accordingly we are to Regulate and Reform what is amiss.

One of an Athletick Body labouring hard, living in a Mountainous, Clear, Temperate Aire,

Aire, or much converſant at Sea, Lively, Airy and Spiriteful after Sleep, may juſtly challenge a greater ſhare of Aliment than a Weakly, Lumpiſh, Drouſie Habit, addicted to a Sedentary Studious Life, in a Populous City, or any Fenny Foggy Countrey, remote from the Sea: For I find generally that, *Aqua præcipue Marina promovet Digeſtionem.* The Agitation of the Body by *Neptune's* Ebullition, the Recentation of the Aire, thoſe Copious Volatile Particles of *Acid* and *Alkali* in the *Ambient*, do powerfully corroborate the Ferments of Digeſtion, carry off inſenſibly any Recrements without any Coagulation or Dreggy Settling left behind: ſo that many can eat without Diſcommodity Quintuple the portion at Sea, above that at Land.

Large Morning Draughts are for the moſt part very injurious, likewiſe frequent Drinking between Meals; for the kindly Diſſolution of the Food is retarded hereby, the Fibers of the Stomach by degrees made Flaccid, and the Tone Debilitated. One Meal a day diſcreetly modefied, and with one or two ſhort ſnaps beſide, may ὡς ἐπὶ τὸ πολὺ very well ſuffice moſt men, uſing but gentle Motion, and living in places where the Aire is ſaturated with abundant Exhalations.

Let

Let him beware to eat unleſs his Appetite invites him, then not till he be glutted; *Commodat non quidem ad repletionem cavitatis Stomachi, nec ad voluptatis ſive guſtus dictamen.* 'Tis the miſery of many to have better Appetites, than Nigeſtions, which is the frequent cauſe that many raw Juices are contracted, the Body becoming more clogged, ponderous and indiſpoſed to ſtir; for if no more Food be taken in than can be throughly altered (Excrementitious Superfluities being ſent packing inſenſibly) one will continue the ſame weight, or little different many mornings togehter: if otherwiſe any *Caput Mort* or Dreggy Subſtance remain behind indigeſted, the Spirits become Dull, Cloudy, and Obſcure, and the whole Maſs Lumpiſh and Heavy.

Maſtication an exact chewing of what we eat, doth exceedingly avail to a happy Digeſtion: for he that haſtily gobleth in his Food, had need to have a Cormorants or an Oſtritch's Diſſolvent in his Stomach.

Variety of Diſhes is a Lure to makeus Eat more than ordinary, and a means to peſter the Stomach with more than it can Digeſt, to make a confuſion in the ſeparation: ſo that which is raw being blended with what is duly changed, both are thrown off without Diſtinction. The plaineſt ſimple, Home-

bred

bred Food is generally to be preferred for holſomneſs, before the fine, pampering, curiouſly-dreſſed, far-fetched Dainties. Beef, Mutton rightly prepared before Partridges, Pheaſants, *&c.* Brown Bread Leavened before White.

That Tyrannical, *S*evere. Overbuſie Precepts the *Galeniſts* enjoyn their Patients, is to be rejected, for *miſere vivit qui medice vivit.* To be rigidly kept from what is Lawful and Uſeful (for want of fitting Remedies) is little better than a *Turkiſh* Slavery.

Celſus his Rule, Not to be much ſolicitous or curious in Diet (ſuppoſed ſome meaſure be obſerved) is to be embraced by every man who enjoys a competent Health: Yea ſith they who are oppreſſed with any great Sickneſs (Nature becoming proſtrate, ſubject to the Dominion of the Enemy) can never be cured by the ſtricteſt Government in their Food: Therefore even thoſe (when the Maladie ſhall meet with Remedies able to over power it, ought to take liberty to gratifie their Appetite, and ſometimes to indulge their Genius more liberally than ordinary, with what it is greatly affected: For how often hath it been known the thing the Phyſitian hath ſternly forbidden upon pain of Death, that the ſame being either ſecretly ſtoln by the Patient, or privately of-

fered by the Nurſe, or ſome Friends, hath proved the unexpected Means to make Nature Miſtreſs of the Diſeaſe, the Vital Spirits hereby highly exalted at the preſence of that which doth ſo match their Inclination and vehement Longing, in ſo much that they have taken Courage, and ſcattered thoſe black clouds of miſchievous Idea's, entertaining inſtead thereof, clear, bright Images tending to health. It is no ſmall prudence in a Phyſitian, to examine to what Diet the ſick perſon hath accuſtomed himſelf, for ſaith *Hippo. Quarum rerum inveteravit Conſuetudo, quamvis deteriores ſint illæ, minus tamen inſuetis male afficiunt.* Aphor. 5. lib. 2.

In this caſe we ought ſometimes not ſo punctually to ſtand upon what is Holſome, as what is Cuſtomary: nor is this any Argument to allow of Poiſon, Chaulk, Tobacco, Tiles or Coles which ſome to Admiration have frequently devoured in great quantity, without a mortal Event. But the queſtion is what Indifferent Food may be commended, diſpenſed, and afforded to the Infirm in relation to cuſtome, and a ſtrong deſire, with a capacity of digeſting it: for theſe Conſiderations laid aſide, it were by no means to be granted.

In Concluſion I adviſe that Curioſity, Severity, Nicety in Diet be laid aſide; that the Phy-

hyſitian, as well as the Patient, inſiſt upon what the Importunity of the Appetite dictates, the Cuſtome of any Food doth urge, nd the largneſs of Digeſtion may permit: or what is earneſtly deſired, doth conduce to better Alteration; what is well Altered, oth encreaſe the Vitals, otherwiſe it doth ut ſtrengthen the Diſeaſe & weaken Nature. It is as poſſible that fleſh thrown into the ennel ſhould not corrupt lying there long, s that food taken into a ſtomach deprived in reateſt part of its Diſſolvent or Ferment, ould not Cadaverize or Putrifie; whereupn the former Calamity is augmented by anoher. Not how much we eat, but what is accuately prepared in this Vital Kitchen, is chiefy to be conſidered. Veins, Arteries, Nerves, igaments, Griſtles, Bones are all beholding e Blood and Spirits for their happy ſubſiſtnce, and thoſe to the Stomach. Wherefore any aim at a comfortable life; *ut ſit mens ſana in corpore ſano*, let him avoid excels in ſod and liquid Diet, but eſpecially the firſt. et him endeavour ſo far to underſtand himlf, or be governed by thoſe who are knowg her in, that no more ought to be put in- thisMembranous Body, than what it's able convert into a laudable ſubſtance for the ood of the whole. Neither let any one ink to be rightly inſtructed by the *Galen-*

ists, sith they prescribe a Diet according t
false Suppositions of Heat and Cold, Recolla
nowhere active of themselves in the produ
cing any vital *Ens*: But let the upright Philo
sophical Chymist be heard, who gives Coun
sel according as the Spirits and their Instru
ments shall dictate. Hereby no considerabl
Error can be committed in the Superstruc
ure as long as the Foundation is so strong.

CHAP. V.

THe next thing *Diætetical* to be consider
ed, tending to the *bene esse*, or Wel
fare of mans life, is Evacuation of what i
Superfluous or Excrementitious, and th
Retention of a Salubrious and Friendly Mat
ter, for the Sustentation of a commodious
prosperous Health. That all Foulness (in no
wise to be taken into the custody of th
Vitals) may be discharged, Secretion o
Separation is to be made of Good from Bad
of Pure from Impure, by the Active Separa
tor the Archeus: for when any thing reject
aneous is thrown off promiscuously with any
laudable Sudstance fitting to be conserved,
many inconveniencies follow, as is frequent
ly observed by the more acute Physitians in
Hæmorrhagies, or Fluxes, both natural, and
Arti-

Artificial; for what can be more abſurd than to caſt away the Wheat with Chaff, the Spirit of Wine with the ſtinking dreggy Sulphur. Now Superfluities the more they are rarefied, and volatilized by kindly Ferments, the ſooner they are diffiated or ſent packing by Reſpiration, and Tranſpiration through the habit of the Body, without the leaſt remainder of a groſs Dregg, in which if it fail, there forthwith follows a declination from Integrity, a brisk ſound conſtitution of body, becoming, according to *Statica Medicina*, a little more dull and ponderous; if then a conſiderable quantity of this filthy ſetling be accumulated, the occaſional cauſe of a diſeaſe is hatching, which if not timely prevented, breaks forth actually, diſturbing the Oeconomy of this admirable Frame. Wherefore due caution is to be taken that we ingeſt not any thing not capable to be digeſted, that Excrements be ſtrictly egeſted, or voided by Stool (for *ventris torpor omnium confuſio*) Urine, Expectoration, ſometimes eaſie Vomiting or Univerſal Cutaneous Breathing: For the promotion of which, where Nature is difficient, Art ought to ſupply. A Soluble Belly, and eaſie tranſpirable Skin doth much conduce to a Healthful Life. For want whereof, *Pil. Polychreſt* and *Tinctur. Polychreſt*, not omitting ſometimes Glyſters, and Bathing, do much con-

conduce. In Women the Monthly Term ought to have their juſt courſe: If they come ſhort, *Elix. propri. Sulphur. Mar.* Philoſophically prepared do much avail. Alſo the Inward Hæmorrhoides or Piles opened are to be indulged: for the draining of theſe, a gentle frication to and fro with a Tuft of Graſs when the Fundament is open, is of ſingular uſe where there is any propenſity in Nature to evacuate fœculent, fretting blood, from the Meſentary or Spleen; I look upon this as a moſt noble Emunctory to disburden each. Neither ought a ſupurfluity of Seed to be kept too long in peculiar Bodies, eſpecially if there be danger it may contract an ill odour to the Annoyance of the Kidneys, Spleen, Head: for ſeeing the Teſticles have no ſmall influence upon the parts tending to their happineſs, if they be in their right Tone, certainly then if out of order they dart hurtful beams to the notable damage of that Organ where they lights. Have a care of tranſgreſſing herein too much, for that confounds all.

One thing I muſt by the way urge, that Phyſitians have a ſpecial care, how they make a Retention of any Degenerate, Malignant Impurities by Aſtringents, or Opiates, without removing the Cauſe, from whence they flow. The only way to perform this aright is to pacifie the Arci[illegible]s, to amend the exor[illegible]

bitancy of the Ferments, to ſtrengthen Nature to carry off at the ſame time that in a larger quantity with ſucceeding eaſe, which before came away by little portions, in a dribling manner, without any redreſs to the debilitating the Vitals. Then no doubt the Fibers of the Stomach, and other parts, will be corroborated, (the Morbifick occaſion of their weakneſs being ſequeſtred.)

To cleanſe away every morning with a Linnen courſe cloath any clammy foulneſs from the three notable Emunctories, as the Groin, Armpits, Neck, doth ſomewhat help to preſerve from Sickneſs. The ſcraping the tongue faſting, ridding it from a viſcous impurity, doth not only profit for the keeping from a Squinſie, but alſo other Inconveniencies.

Salt of Pot-aſh calcined, mixed with five or ſix times the quantity of Almond Cake poudred fine, doth ſcour the Mouth, if a little thereof be taken with three or four ſpoonfuls of water gargarized and rubbed with the Finger. Note ſharp Liquors are offenſive to the Teeth, but Alkalies friendly to them.

CHAP. VI.

THe third Diætetical neceſſary Supportter of a happy life, and Reſtorer of it

when impaired, is good Aire, which if congruous to the Lungs is as welcome to it, as ſome Food to a rightly diſpoſed Stomach. What Famous Cures holſome Air, with Mineral Waters, have effected, is well known to thoſe, whom the *Galeniſts* have left as deſparate: for whereas they at firſt upon a falſe Suppoſition that the Air did chiefly conduce to the cooling of the Heart, and exploſion of Fuliginous Particles generated from exceſſive Heat, did take their Indication of cooling more or leſs according as any Febrile Diſeaſe did invade the Patient (but all in vain having exhauſted both the Strength and Purſe of the Sick Perſon)thus miſſing a ſanative End, they at length ſtudy to find out ſome pure Aire,to which they commit the Patient, although often too late to be Cured) yet is he ſometimes beyond expectation revived (even to their aſtoniſhment) who are ignorant of the true cauſe thereof. For thoſe Coagulations, dreggy groſneſs in the Blood(rather augmented than diminiſhed by fæculentMedicaments Enemies to the Stomach) are by the ſubtil Ambient diſſolved, rarefied, volatilized and ſent packing without any filthy ſettling left behind. Hereby the Stomach recovers its Digeſtion, and the Blood runs freely in its proper Channels; ſo powerful is the Air with the Ferments to refine the Juices, attenuating

ing all tenacious Matter reſiding in them, or lurking about the Spleen or Stomach, whoſe Appetite and Digeſtion are much advanced or depreſſed, according as the Ambient is Thin or Thick, Defæcated or Dreggy. This great Separator of Moiſture doth in ſome places ſo rarefie and conſume the ſolid Nutriment of Mans Body, that although he eat plentifully, Quadruple to what he doth at other times in ſome Regions, yet ſhall he continue in perfect health, obtaining the ſame weight of Body, he had ſome weeks before: (few viſible Excrements in compariſon of thoſe inſenſibly diſſipated to be diſcovered.)

This is the happy effect of ſubtil, freſh, well clarified, often changed, cold, piercing Aire, grateful to the Lungs: on the other ſide, where this Ambient is groſs, reſtagnant, ſtuffed full of foul corpuſcles, to which one is confined, miſty or foggy, many diſcommodities of Health enſue, as dull Appetite, In digeſtion, crudities, contamination of the of the Blood, flatneſs, heavineſs of the Spirits, depravation of the Ferments, whence troops of Diſeaſes invade us.

Where the Atmoſphere is well qualified, and conſtituted, men enjoy length of days, as well as at preſent a ſound Body, where 'tis otherwiſe diſpoſed, the thread of Life is ſhortned.

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In general, the Aire deſtitute of Noiſome Exhalations from the Earth and endued with Benevolent Influences from the Heavens is profitable for the Lungs. In particular, that Air chiefly concerns the preſervation from Sickneſs, and the Reſtauration of Sanity, which doth beſt agree with the Individual, whoſe approbation comes from Experience. For there is a Natural appetite in the Lungs of ſome, to embrace this or that Air above another, as it is inhærent in the Stomach to be affected with certain peculiar kinds of meat.

Where the Aire is culpable, Art ought to amend it, which is done by imitating Nature, ventilating it when reſtagnant, heating and ſubtillizing it by good Fires when 'tis cold or groſs, conſuming or putting to flight ſtinking Particles by the diffuſion of acceptable good Odours. If the Air abound with exceſſively *Acid*, or foul *Nitroſulphurious Atoms* it is to be rectified with the breath of the moſt refined *Askali's* and the Fumes of well corrected *Sulphurs*. By this means many Diſeaſes may be prevented, and in ſome ſort cured.

CHAP. VII.

THe fourth Aſſiſtanting to a Comfortable Life, is Exerciſe and Reſt, which ought to

to ſucceed each other by turns, *Quod caret alterna requie durabile non eſt.* Now Motion is previous to Reſt, for the firſt Symptoms of Life ariſe from a Loco Motive Faculty.

We ſhall not here examine *Ariſtotles* Definition of Nature, *i. e.* The Principle of Motion and Reſt; but rather inſiſt upon the Modification or Regulation of Motion, as it tends to the Health of Man. Of ſo great uſe is Motion or Exerciſe, that the Wiſe Creator ordained Reſpiration, and Pulſation to continue conſtantly for our Vital preſervation through the whole courſe of our Life; ſo that we Live no longer, when the Heart and Lungs do quite give over the faculty of Moving. Every one then ought to take ſingular care that Circulation of the Blood may be in no wiſe intercepted, nor free Breathing be intermitted: for that purpoſe the Exerciſe of the Muſcles of the Limbs, gentle and ſweet Recreation of the Mind do avail.

Moderate Equal Diaphoretick, Alterative and duly Excitative Labor joyned with pleaſant, variable, admirable, rare and deſirable Objects doth Expand and Dilate the Lungs and Arteries, whereby the Breaſt becomes μέγα πνεῶν, the Arteries Emicant.

Nothing promotes theſe Actions better than cheerfulneſs or temparate Joy, conſtant love of what is truly amiable, never to be repent-

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ed of, A probable hope of ſome good not long to be deferred, at length a ſweet enjoyment of that which is durable, and capable to uſher in better things: For I am of a very brave Man's Opinion; The Comfort of our whole Life depends upon expectation of better things. Alſo Magnanimity or Courage founded upon Virtuous Enterprizes, aſpiring to Noble Deſigns, for a Publick as well as Private Intereſt, do ſweetly enlarge the Spirits, quickning the Ferments, cauſing an expulſion of Superfluities: Yea juſt Indignation, kept within its due Limits, facilitates Reſpiration, Tranſpiration and Pulſation.

On the contrary, Fear, Sorrow, Melancholy, Hatred, Jealouſie, Envy contract the Diaphragme, and the Muſcles of the Breaſt, hindering legitimate breathing, occaſioning an Immature Importunate Syſtole, or a Supine Connivence in the Arteries.

It is not amiſs ſometimes to be tranſported beyond the common bounds of Moderation; to be agitated with ſome Extraordinary paſſion of the mind, and to ſuſtain tedious Labor, that the ſweeter compoſition of Mind, and moſt delightful reſt of Body may follow; ſith one conſtant ſtrict tenor pertaining to Diet is hardly to be obtained, without greater damage, whenſoever we offend, not to be avoided by any Man, who hath a Pub-

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lick Employment, or a ſecular Intereſt to look after: ſo that it is better to be accuſtomed to any Exerciſe or labour of Body and mind voluntarily, leaſt we be ſurpriz'd unawares unwillingly to our notable hurt.

I adviſe thoſe parts ſhould undergo moſt gentle Exerciſe, which are weakeſt; to walk oftner upon the lower Limbs when they are ſomewhat feeble; to move rather the Arms and Hands when incident to a debility, leſt the ſtronger by motion defraud the weaker, and ſo *Alogotrophia* or diſproportion in the nouriſhment of parts follow.

I approve Frication of all parts, eſpecially three noted Emunctories; the Groin, Armpits, and Neck with a courſe Cloath, without curious ſuperſtition of rigtht oblique or tranſverſe Directions.

Combing the Head every Morning is an exerciſe profitable for the Brain and upper Limbs encreaſing their vigour and opening the Pores for the emiſſion of Excrements engendred in the ſixt Digeſtion, which is not a little depraved by a ſuperfluous covering, ſo that the Brain through too much Heat becomes Effeminate, Soft and Imprudent.

Let every man make choice of that Exerciſe or Recreation he is moſt inclined, moſt agreeable to his Conſtitution, whereby he is moſt relieved.

CHAP-

CHAP. VIII.

THe fifth inſeparable Companion of our Life neerly related to Exerciſe and Motion is Sleeping and Waking. Theſe make almoſt a Divident of the Life of this *Microcoſm*: And happy it is for Man, that the firſt was Inſtituted, ſith great are the Cares of miſerable Mortals, that he hath reaſon to bleſs his Creator that he can fall into a ſweet Lethean Sleep, which, like a ſhort Death, deprives him of Sorrow and Anguiſh of Spirit, *Pax Animi quem cura fugit.* Albeit great is the comfort of a moderate Sleep, as to the refreſhment of Body and Mind, whereby they are enabled to execute their Faculties and Offices more vigorouſly awake; yet no ſmall are the Diſcommodities brought upon us by exceſs therein, as an Indiſpoſition to follow Ingenious Arts or Sciences, a Stupidity to comprehend the Truth of things, Forgetfulneſs, Supinity, or Indifferences what becomes of our future State, leaving Affairs in a confuſed condition, Indigeſted and Deſperate. It heaps up Crudities, flats the Archeus, hinders the Expulſion of Superfluities, makes the Body Woman-like, Delicate, Tender, Wanton, unfit for any Noble Enterprize, accumulates Excrements, yielding abundant

bundant Matter for all ſorts of Diſeaſes, *&c.* Exceſs alſo in Waking is accompanied with multitude of ill Conſequents, Impovriſhment and Diſtraction of the Spirits, Abſurd Idea's, Indigeſtion, an Augmentation of *Aaids Hypochondriack* Fits, Melancholy and Madneſs.

CAAP. IX.

THe laſt Inſeparable Concomitant of Life to be Inſiſted upon, whereby our condition is made better or worſe, according as we govern them well or ill, is our Paſſions; which, if they move regularly, produce a ſweet Tranquility in the Mind, and a Salubrity in the Body: but if extravagant, flying out beyond their bounds, they confound the whole Oeconomy of this Admirable Frame. The *Stoicks* ſeem to endeavour to deprive themſelves of a Senſitive Life, when they would have a man to be ἀπαθὴς. This is all one as not to take notice of any thing adverſe to Nature: for it is impoſſible for a Man Apprehenſible and Imaginable, not to be moved by the Object, he apprehends or Imagines, as it is pleaſing or diſtaſtful, ſo he deſires it, or abhors it, the Affections hereby ſet on work, great reluctancy, effervеſcence

pertur-

perturbation ariſe in the Spirits which ſome-times ſtrangly alter the Texture and Craſis of the Blood. The Idea's or Images of Sorow, Fear, Anger, Joy, Jealouſie, Hatred, Emulation are ſometimes ſo fixed in the Animal that they become indeleble: hence vain Imaginations of the whole Man, Dotage, Melancholy and Furie are Emicant: neither do the abſurd Conceptions, and vain Imagination of the whole Man only cauſe diſturbance in the Stomack or Brain, Storms or Tempeſts in the Univerſal Archeus, but likewiſe the Spirit of every part frameth particular Images of Indignation, Fear, *&c.*

Any Spinous, acculeating, or pricking Matter in any particular part, preſently puts the Vital Spirit there into a paſſion, the Archeus of the Eye is forthwith put into an indignation, when an Extimulating Fretting Liquor is either injected into it, or engendred in it, through a fault in its peculiar Digeſtion: whereupon the *Lympha*, *Latex*, or the Wheyiſh Humour is lured or ſummoned for the Ablution of this Blot, or Defect, which when it cannot perform, the Ocular Water, as well as the Nouriſhment thereof, is depraved, through the ringing Attrition of the Senſitive Spirit, which ought by all means to be pacified. The like Perturbation is obſerved to be raiſed in the Archeus of the

Ear,

Ear, Noſe, Windpipe, *&c.* when any troubleſome cauſe ariſeth there. 'Tis certainly true, *Omne Vivens Mortui impatiens eſſe ſolet.* Whatſoever is alienated from Life, engendred either within, aſſumed or injected from without, brings, ſometimes ſooner or ſometimes latter, the Cuſtos of the Whole or Part into an Inquietude. For this reaſon *Cantharides* applyed, raiſe Bliſters in the Skin of a Living Body: from the ſame cauſe do virulent Animals, Vegetables or Minerals, taken inwardly, Purge violently, for as much as the Senſitive Spirit falls into an indignation at the preſence of that it abhors, ſo makes a confuſion of the holſome Juices by Colliquating, and Putrefying them. Hereupon ſo little benefit ariſes from things meerly looſening the Body: the Principal Agent being exaſperated by what is contrary to its Texture and Nature. After this rate did I begin my Practice, being taught no better, than to give many Stools or Vomits, without indulging or pleaſing this great Preſident, which, as I have often proved, is the Supreme cauſe of Sanity and Infirmity. But afterward inſtructed by a far more able Tutor, than the Schools, I began to correct my former Traditional Error, following the ſure Thread of repeated Experiments; ſo that at length I never gave any Solutive, not fitting

to Corroborate the Stomach, not friendly to the Ferments and Vitals. Before I took this courſe, all frequent Laxatives were fruitleſs, becauſe they did anger and enrage the Archeus, ſtirring up Storms and Tempeſt in the Microcoſm, inſtead of a ſweet Tranquility. By this means the Idea's of the Phantaſie in general were rectified and clarified, after that the Spirits in particular places were compoſed aright. He that deſires to be free from abſurd Melancholy thoughts, furious paſſions and perturbations, let him take *Euſtomachical Benign*, Benevolent Remedies, ſufficient always to cleanſe away Impurities, without cauſing Hatred, Frowardneſs or high Diſpleaſure in Nature, whoſe genuine courſe is to be obſerved without putting her to any violent ſtreſs, or compulſion.

CHAP. X.

The Pharmaceutick, or upright Method of Curing Diſeaſes by Medicines in general.

HOw the *Galeniſts* have been miſtaken concerning the Four Elements, their Mixture for the Compoſition of Bodies, their Contrarieties, Qualities, Complexions, deduced from thence, how falſly they have delivered

livered them to be Principles of Natural Exiſtences, and the Cauſes of Sickneſs and Health, hath been perſpicuouſly detected by our Philoſophical *Pyrotechniſt*: upon this foreſaid rotten Foundation have they raiſed their Stately and Pompous Fabrick of Curing, Obſtinately endeavouring ſtill to keep it up.

The Rule of Contraries derived from Imaginary Suppoſition of the Hoſtility and Reluctancy of the the Four Elements (whence they ſay all Concretes have their Original by which they chiefly act, for the end to debellate Mans Infirmities, hath been the bane of many Myriads. Where they find any notable heat in a Feaver, they preſently take Indication to cool the Body, in a degree proportionable to its Antagoniſt, in hopes thereby to reduce the Body to an *Eucraſie*. but ſtill with unlucky ſucceſs: For neglecting the Radical Cauſe, and aiming at the Abolitions of Accidents, Products or Symptoms, how can it be otherwiſe, but that they muſt needs miſs the Mark, unleſs they hit it by cafualty? A Faithful Knowing Phyſitian is unconcern'd and indifferent whether the Patient be Hot, Cold, or Temperate (as to the touch) in a Feaver; whether Thirſty or no. For aſmuch as he underſtands the ſame Agent that ſends forth a hot Blas, doth alſo ſend ſome-

times a Cold from the ſame Matter. He alſo frequently obſerves a Cold dead Splinter or Thorn doth Vex, Gaul, Fret the Archeus of the Finger in ſuch a manner, that the Pulſe becomes above meaſure Magnified, the Colour Rubified, the Blood incenſed, the Heat Exalted: All which ariſe from the Material cauſe of the Thorn impacted: Likewiſe the Eye waters, ſmarts, abhors the Light, looks red or inflamed, from a mote or a ſmall fragment of Glaſs, *&c.* Cold things; by reaſon of the Paſſion of the Ingenite Spirit, much provoked at the preſence of the Gueſt ſo unwelcomed to life.

Moreover, a ſpark of fire, Eſſentially Hot, lighting upon the hand or elſwhere cauſes a ſudden ſhivering Coldneſs all over the Body. What is more frequent than to ſuſtain a grievous Rigour or Coldneſs, even to chattering of the Teeth, from the abundance of a ſuppoſed humor called Choller, analogous to Fire (as they will have it) Hot and Dry. On the other ſide, how Hot and Dry have I known ſome Phlegmatick Bodies in Feavers, even beyond Cholerick? In this Caſe, how, without contradiction to their Theorems, can they without lethiferous Miſtakes, give cooling things, for the encreaſe of Phlegm, and Hot for the advancement of Choller: were not this to augment the cauſe of the Diſeaſe?

Diſeaſe? Is not this rather the very ſtrait courſe to relieve the miſaffected, to exempt the Thorn or Splinter out of the Finger? the Mote & Fragment of Claſs out of the Eye by proper Inſtruments? alſo to attenuate, rarifie Phlegm, to mitigate, Edulcorate, Retund and alter Choller, by what is adæquated operative, for the ablution, abſterſion, and carrying away both. *Soſpite Stomachi ac Naturæ robore*, through all the moſt requiſite Sluces of the Body. This done (like a true Philoſophical Artiſt) a ſweet Tranquility appears in the Vitals, all evil Symptoms of Heat, Cold, *&c.* forthwith or in a very ſhort time vaniſh. Neither in this caſe is it of Moment, whether the Remedies bringing this to paſs be Hot or Cold, ſith as ſubſtracting the Fuel from the Fire it will quickly be extinguiſhed; ſo removing the occaſional Matter of Heat, this is ſoon annihilated.

Did the Schools rightly comprehend, how Fire may be procured by the Rapid Colliſion of two cold incombuſtible ſolid Bodies, as Stone and Steel, or by the long attrition of an accenſible Matter, no whit hot to the touch, or by the Fermentation, Agitation, Conglomeration or Compreſſion of Acids and Alkali's: alſo by Concentration of Light into a Cone, or Minute Compaſs, they would be better acquainted with the Cauſe

of the Æstuation, Effervescence, and Accension of the Vital Spirits in Feavers; hereby suitable Remedies might be provided.

When at any time the Genuine, Domestick Spirits of the Microcosm, and a Wild Exotick Gas meeting together do strike or grate one upon another in a confused whirled manner: there strait breaks forth a preternatural heat, to be corrected by Pacifying the Vitals enraged, and enabling them to profligate or subjugate this hardly tameable, both subtil Wild Spirit, and the matter from whence it emerges; which is never to be accomplished by Cooling Prescriptions, but by that which pleases the Archeus, indulging it exceedingly.

If degenerate Salts, *Acid* or *Alkali* couched in a rotten Matter, create Thirst, or excessive Heat by framing a Tumult in the Animals, whatsoever doth correct the same is to be embraced indifferently whether hot or cold. 'Tis enough if I can attain my Grand Intention, the ablation of the Nocuous *Thermopoietick* Matter, the Substance on which all Qualities, Accidents depend. If I can compass this Fundamentally, why do the *Galenists* wilfully blind, cavil and rail at my Elaborate Preparations, as violently Hot, Burning, Drying, Inflaming, when they cannot but be informed that I, spurning at their

Silly,

Silly, Insignificant Qualities of Heat and Cold (as to Essential Cures) I Extirpate all Feavers by amotion, and abandoning the Original Exciter thereof: But in this state I renounce all Dreggy, Drossy, Indigested, Extimulating, Fretting Saline, Unclean, Malignant, Virulent Medicaments which frequently given by them, certainly do often positively disturb the Stomach, procuring uukindly Heat.

'Tis not that seeming to be Hot (because it penetrates, rarefies, and affects the parts by its glowing, Spirituous Particles, as if something fiery were applied) is rashly so to be censured in Effect: But what is Impure, Corrosive, or Venemous, is to be Condemned, as Burdensome caco-stomachical, Clogging, Fretting, Vexatious, Spinous, absolutely Hostile to our Principles, Putrefactive, and so Consequently, Thermopoietick.

It Argues great Incogitancy in any, to Judge of the Inward Energie of an Elaborate Pharmacon by the Taste, or outward apposition before the Ingredients be rightly understood; and the exquisite Manufacture discovered: Some things either taste not at all, or pleasantly, yet procreate Dyscrasies, deadly Intoxicating Consequents; there is also that whose Sapour, harsh, nauseating of an

Excelling Guſt, notwithſtanding Vivifick, Alexitery, Salutary, Eucrate in Operation.

'Tis the Calamity of our Art, that the World knows not how to diſtinguiſh between the Adulterate and Legitimate Tractation of Chymical Works. Hereby Opportunity is given to the Enemies thereof, lying in Ambuſh, to Sally out opportunely, and Charge it fiercely, with thoſe Crimes that their own and Vulgar Pſeudochymical Medicaments are guilty of. Becauſe the Officinal mixtures are inexpertly entred upon, ill-contrived, ſlubbered over, indiſcreetly fabricated, for that reſpect are too Hot, Violent, hurtful to the Stomach, leaving ſad Impreſſions behind of an Inflaming, Colliquating, Tabeſying Condition; ought upon this Score, our Philoſophical Polyacea's acquired by Sweat, long Experience, and true Sophy of Pyrotechnie, be Sentenced as Vile, and Pernicious? Certainly, the beſt Sack is not ere the leſs to be Reckoned a Noble Cordial, becauſe ſome Vintners ſell Sophiſticated, depraved Liquor. What is more Common at this day, than to counterfeit the beſt in its kind, through Idleneſs, Self-love, Avarice, and wilful Inexperience?

If the *Galeniſts* would take pains themſelves,

ſelves, not fearing the choaking fumes of Charcoal, nor the Arſenical Spirits of Minerals, taking the Fruits of their Labour into their own Bodies, before they tendered them to their Patients: Would they ſpare no Coſt to the purchaſing the beſt Materials, or be willing to learn of thoſe who are able to Inſtruct them, then would they ſoon be convinced of their Folly, that what I offer the Diſeaſed, is neither too Hot, Dangerous or Injurious to Nature, though taken in a Quintuple Doſe. Aſſuredly were not the *Galeniſts* moſt diſingenuous beyond Expreſſion, they would never diſcover their active Ignorance thus perpetually, to contradict, oppoſe, and malign the Method which they cannot but be Canſcious, is the Down-right, Clear, Safe, Conciſe way of Healing by Suppreſſing, Taming, and Profligating what is really the Occaſional Matter of the Diſeaſe, according to *Hippocrates*, Acide, Auſtere, Bitter, Pontick, not Cold or Hot. Thoſe being altered and diſcarded by means of powerful, effectual, *Arcana*, an *Eutaxie*, *Eucraſie*, and *Symetrie* in the *Microcoſm* follows.

The Good Old Man alſo tells us of τὸ θεῖον in Diſeaſes, which I find common to all great Feavers containing a venemous Nature more or leſs, acting in an Extraordinary Irregular manner, different from meer degenerate Mat-

Matter, as Acid, Bitter, &c. This sometimes if not maturely prevented, stabs the Heart as it were with a Cryptick Dagger, no manifest Reason derived from the Elements to be alledged. So Spiritual, graduated Poison is hatched in our Bodies, that it pessundates or knocks down Animals in the twinckling of an eye.

Dares any Humouriſt undertake by means of Heat or Cold to overcome *Arſenical*, *Realgar*, *Aconital*, *Opiate*, *Sardonian*, *Taxeal*, *Cicutarie*, *Viperine*, *Scorpionian*, *Tarantula* like Poiſons forged by the continually moving Archeus, and ſpecified according to its Fancy?

What a Childiſh Conceit is it to wave the oblation of what hath an Antidotal Virtue implanted in it ſufficient to mortifie the forſaid Properties, leaſt they be too heating? What grand Dotage, yea Madneſs even to *Homicide*, not to permit a Cure for the ſcruple of an Idle, Vain Qualitie.?

Doth any but a Dolt fear to give *Aqua Vitæ*, or any Spirituous Liquors to a *Lipothymical* Perſon whoſe Vitals Wanze and Wain, imagining it may heat too much. Were our Lukewarm Phyſitians but as well experienced as Sea Chirurgeons, yea even as ſome of the more knowing Mariners, they would extirpate Feavers here, as Galentures at Sea, by

ſubtil

ubtil Spirits, corrected with better Judgment than their Punch. For I know no solid Reason why our Seamen should so frequently miscarry in their long Voyages heretofore (so that hardly a competent number were left to bring home the Ship) unless this, that they take and give in Causons or Burning Feavors, apply likewise to Inflammations, Spiritous Liquors, a thousand times to be preferr'd before their Flat, Dull, Vapid, Mortiferous, Cold Juleps, and other Insipids. If these Spirits too Hot (as they will have them) do good beyond their ἀπνευματικὰ Spiritless Prescriptions, what will they perform in the hand of an *Adeptus*, who knows how to correct and free from Impurity, *Acrimony*, *Tenacity*, too much Famelick Prædatory faculty (the Real Cause oftentimes of the indignation, consequently the excessive Heat of the Archeus) the best of their Spirituous Preparations. This demonstrated *ex facto* without frivolous Controversies or Cavils, one would think should take these Humorists or θερμόπραγματικοὶ from their Jejune, Cold, Torpid, Barren Opinions, that this or that is too hot, because it seems so to their Plebeian Rustick Tast: whereas in very deed it is only endued with a highly defecated Spirit, rectified beyond their vulgar Art, not able to free from a Cacostomachick dross, or

Fret-

Fretting, Coagulating, Spinous, Salt and Malignant, Venemous *Sulphur*, the occasional Cauſes of all Præternatural Heat in the Body.

Let theſe Philoſophical reaſons ſuffice for the confutation of their Accidental Way of Curing, by Heat and Cold, aud that Calumniating Objection that the beſt Chymical Remedies are too Hot.

Now ſhall I proceed in ſhort, to detect how Maliciouſly as well as ignorantly, they impeach our Salutary Manufactures of Danger, of Evil Conſequence, of ſad Impreſſions left behind, cauſing θεαχίσιον Antedating the Life, and bringing it to an Immature Period.

I confeſs what they make the World believe in relation to our Inſtruments of Healing, may be fitly applyed to the Medicaments of their Diſpenſatory: for they are either clogged with Nauſeating, Dirty, Faculencies, abound with Impure, Acrimonious, Corroſive Salts and Sulphurs, or endued with ſome Deletery κακοχυμὶς Ill-conditioned, Intoxicating Concretes, very adverſe to Nature.

The Chymical Preparations which they formerly inveighed againſt as φυσιολόθεια Lethiferous, or dangerous, the *Galeniſts* have of late entertained into their Ill-compiled, Worſe-managed Exemplar.

This

This *Rhapſodie* of *Chymical Pharmacy* tran-cribed out of the more Trivial Authors, is o Rude, Indigeſted, ſo ſlightly handled, nore fitting the Laick, than any Sophical Clark, ſo uncertain, yea perilous in their ffects. ſome whereof are Virulent, leaving nany times Stigma's of their Malignity be-ind, ſo that no Adeptus but will conclude: The greateſt part of them ought to be ex-unged, with a ſupply made of better things, nd what remains to be more diſcreetly or-lered in their Manufacture.

How do the *Galeniſts* impoſe upon us, firſt o Cry down moſt Satyrically, even to the Perſecution of certain Honeſt Ingenuous riends to this Art, thoſe Meaner ſort of *Pa-acelſian* Remedies, now to make uſe of them o the detriment of many a Patient, as well s to the keeping up the Credit of their Tot-ering Dogmatical Structure, which muſt of eceſſity have fallen ere this to the ground, ad they not cloſely foiſted in upon a pinch ome *Spagyrical* active Preparations ſtolen om us, at that time, when their moſt Dull ixtures would take no place: then boaſt-ng they tell the Credulous that their own roſs Compoſitions had the greateſt ſhare in he Cure, whereas in reality, they did no o-her than hinder it.

Upon this account how ſubtilly do ſome pre-

pretend to be *Chymists*, stealing *Theorem* and *Chymical* Notions out of *Van Helm.* disguising, putting them into an Elegant dress concealing the Authors Name. Thus these *Plagiaries* own that filched from him, whom in publick discourse they either condemn or slight: were they any whit can did, they would blush to do so. This Crime may justly be imputed to the Author *De Fermentat. De Febri.* and others, who make great noise about *Lac Sulphur. Spir. C. Spir. Vitri. Ens Vene.* &c. enough (they think) to make them cryed up for rare *Chymists*, whereas were these Men, with their Prescriptions, brought to the Test of Practice, they would easily be discovered to be but smatterers in this Philosophical Science: then would their egregious Defects be obvious to any knowing Person. Hereby the Safety, Innocence and Vital Preservation of Manufactures would appear, as much transcending theirs in excellent Endowments, as a Torch in its Bright Beams surpassing a small Tallow Candle.

Moreover, we are able not only to justifie our Operations beyond theirs, as free from hazard or dangerous Consequences: but we dare maintain what we give to the Sick, conduces to their future Welfare, and lengthning out their Life, according as Divine Pro-

rovidence is pleaſed to allow of the means
r that end.

Having thus by ſolid Reaſons offered to be
nfirmed by the true Touchſtone of Expe-
ence, acquitted our *Chymical Pharmacy* from
e Slanders of our Enemies, *viz.* that our
Materia Medica is ſo ill handled, that it is
o Hot, Burning, Dangerous, *&c.* I ſhall
ow deſcribe the direct Method of Curing
fficult Diſeaſes by help of a ſincere *Chymi-*
l Legitimate Learned Art.

The chief Indication or Scope, which the
Vell-inſtructed Phyſitian ought continually
have an eye upon is, to keep in vigour,
ſo to paciſie, indulge, gratifie the Archeus
Vital Spirit, the *Architectonical* contriver
our firſt Being, the conſtant Conſervator
our Well-being, the Author of our Health
nd Sickneſs, Weal and Woe.

This τὸ ἐνορμον of *Hippocr.* by its Impulſe
ts all the Wheels going. If a *Dyſphonie* hap-
en in the Sphere of this Vital Aire there a-
ſeth forthwith a jarring in the Inferiour
rbs of the Microcoſm.

The Second Principal Indication is the *Ab-*
tion of the Inward Efficient Cauſe, and the
utward Occaſional Irritating Matter which
ſturbs the Archeus putting it into Enor-
ous Paſſions and Perturbations.

Theſe are the two Leggs, by which Thera-
peu-

rapeutick or Healing Faculty is moved. that is wanting in one of these is certain Maimed.

Whatsoever encreaseth the *Eutonie* Strength of the Vital Spirit, ought to have Similitude of Nature, and Symbolize with the same Spirit, seeing Like doth readily tite with Like, embracing each other in mately. That we may find out a Compe with the Archeus, the Essential knowle thereof is to be enquired after.

The Vital Spirit is a most thin *Æhere* Breathing, arising from the Blood, perpet ally circulated in the Veins and Arteries ill minated, framed by Virtue of a Vital Fe ment in the left Ventricle of the Heart, of Saline, Balsamical Constitution, by means whose Bright Beams all Spirits generated new, diffused through the whole body re ceive their Light and Vivacity.

The Original of this Ruddy Juice whe the Spirits first begin to flash and glisteri from the Stomach, where every thing in gested is dissolved (by power of a Ferment partly ingenite, partly derived from the Spleen or Arteries) into a Whitish Acid Chyle; This passing through the *Pylorus* o Neather Orifice of the Ventricle into the Guts called *Duodenum*, *Jejunum*, *Ileon* is then converted (by a *Lixiviate* like property of

the

the Gaul, mixed with the Acid into a ſaline Texture denominated *Chyme*. The more refined part of this Juice is conveighed through inviſible Pores of the Guts into the *Venæ Lactæ* or Milky Veſſels, both trained by them, and likewiſe impelled by the Periſtaltick Motion of the Guts. Theſe *Venæ Lacteæ* carry the Milky Juice into the Liver *Pancreas cava*, through whoſe Channels it runs Rubified into the right Ventricle of the heart, thence it is driven out into *Arteria Pulmon*, divaricated into the Lungs, by means of the Centraction of the Heart, then taken up by the *Vena Pulmonica*, it falls into the left Ventricle, where it is Flavefied by the Vital Ferment of the Heart: by the force of whoſe Syſtole, this Spirituous Liqor ſprings into all parts deſigned for Nutrition, Procreation, Senſe and Motion.

Sith then 'tis plain that the firſt Foundation of the Blood is laid in the Stomach according to whoſe εὐπεψία or κακοπεψία, upon whoſe good and bad action future digeſtions depends: ſo that if the Chyle be once depraved in the firſt ſhop the Chyme and Milky Juice cannot be made in every reſpect approved in the ſecond or third Laboratories: Conſequently very laudable Blood and Spirits can never be Fabricated. For as the Chyle is, ſuch is the Chyme, Lacteous Li-

quor, *Latex*, or *Lympha*, *Cruor*, *Sanguis* and Spirits. Sith then there is ſuch a Concatenation, Connexion, continued File of the Albified Maſs in the Stomach, to the rubified Balſome in the Heart, and ſo to the extreme parts: every, knowing upright Phyſitian ought to be ſollicitous about the diſcreet Oeconomy or Order of this Noble part that defæcated Blood and Spirits may be created. Wherefore that thing ought not to be taken into the Body, which is any way offenſive to the Archeal Ferment of the Stomach, or the weakening of its Tone. Whatſoever is Dull, Flat, Dreggy, Fretting, Rank, Corroſive, or Virulent muſt be avoided. Things Active well purified εὐμιξία in a juſt proportion εὐκρασία exquiſitely mixed, endued with an εὐωδία fragrant ſmell, Sympathizing with the Conſtitution of this Membrane, Benevolent, and Antidotal are to be aſſumed, that Clean, Bright Spirits may be multiplyed ſpringing from this Vital Balſame.

Well-rectified Spirits of Strong Liquors I have always found to perform much tending to that end before propoſed. For no ſooner are they received into the Stomach, but part of them are rapt into the Veſſels, being ſuddenly carried into the Heart and Brain, whereby the whole Body is invigorated, the Vital Spirits in a Moment encreaſed and illumina-

minated: hereupon the Peccant Matter diſturbed is profligated by Sneezing, Expectoration, Sweating, or Tranſpiration: by ſome Effloreſence or Eruption in the Skin, as Pimples, Spots, Botches, *&c.* by Stool or Urine. The Truth of this, as I ſaid before, is confirmed by thoſe who making long and dangerous Voyages, recover of grievous Maladies, as Calentures, Scurvie, *&c.* by force of a quickning Drink called *Punch*, made of *Rack* or *Brandy*: whereas formerly they were turned off as faſt as rotten Sheep, through that *Nonſenſical* Method of Healing, which the Doting *Galeniſts* taught the Credulous World, by Cooling, and Moiſtning Juleps. In ſuch ſort hath the Authority of theſe Dogmatiſts Domineered over Mankind for many Ages paſt; yea doth yet endeavour to uphold the ſame amongſt us, that Millions have periſhed by this Abſurd Doctrine of Heating in Cold Diſeaſes, as likewiſe Cooling in Hot. However many Intelligent Subtil Wits do diſcover the Falacy of their Corrupt Theorems, or Axioms in Phyſick, caſting away their Slibberſauces, do rather chuſe to truſt to Holſome, Well-made Strong Liquors in Feavers, than their Ill-contrived Inſalutiferous Weak, Droſſie Mixtures or Compoſitions. I heard a Learned Gentleman of Note declare, that he was Cured of a Malignant

Feaver by means of *Brandy Wine* well conſtrued taken in a large quantity, when the Methodical Doctor of the Colledge, threatning his Ruine thereby, cauſed him to deſiſt, but for one day, and take his more Temperate Preſcriptions, which had like to have coſt him his Life, if he had not fallen to his former Spirituous Liquor again.

For my part I am of this Judgment, that 'tis better (for the moſt part) to Cure Feavers after the Maritine Mode, than to walk in the Cuſtomary Road of Exhibiting Medicines according to the ſuppoſed Qualities deſcribed in the *London* Diſpenſatory.

Ile maintain *Hippocr.* Θώρηξις, conſtant, moderate ſumption of Strong Liquors (omitting Broath, Gellies, Water-Gruel, Spiritleſs Poſſet-crink, *&c.*) ſhall be more prevalent to rid away Feavers in geueral, than that πολυμιγία, Hodg Podg of Supernumerary Ingredients jumbled together without Diſcretion, or ſerious conſideration of the congruity of each one with another, without ſeperating the precious from the vile by a Pyrotechnical Analyſis of every Concrete, whereby the violent Ferine powers of ſome things are mitigated, cicurated, and made Friendly to our Conſtitution: alſo the ſingular Medical Dowrie of other Concretes are explicated, exalted, graduated, the clog of their Terreſtrial

ſtrial Impurities diſcharged, hindering their Activity.

Who that is experimentally Intelligent, would not in a ſudden *Lipothymie* or Detection of the Spirits, rather confide in the *Analeptical* or *Refocillating* Efficacie of good *Wine*, or well Diſtilled *Brandy*, than in *Diaſcordium*, *Venice Treacle*, *London Treacle*, or any of their Confections *Elect.* or divers of their Potions?

I cannot otherwiſe believe but that the Benign Creator, pitying the ſad Condition of Man, made worſe by the Doctrine of *Galen* (who never ſaw *Aqua Vitæ*, therefore delivered to Poſterity, this Groſs, Fulſome, Fruitleſs Means of Curing) hath in this later Decrepit, Infirm Age of the World, detected by the mouth of Mariners and Ruſticks, the uſe of thoſe excellently well Diſtilled Spirits, which theſe *Thermologiſts*, and *Pſychrologiſts* (a company of Delirous Diſputants about Hot and Cold Diſeaſeaſes, requiring, as they ſay, Inſtruments of a contrary quality thereto to be applyed, neglecting the Eſſential Nature, and Radical Cure of Diſeaſes) have Suppreſſed, to the Infinite Detriment of Mortals, for many Centuries of years.

Now can the Indigent Sick-man without fear of over-heating his Blood, threatned by

theſe Thermologiſts, confidently ſwallow a due Portion of vegetable Spirit potent to augment ſometimes to admiration the paucity of the Animals, enabling them to exclude ſome part of the Spurious Juice offending the Body like a Thorn in the ſide. Now both Country-Men, as well as Sea Men, take theſe Spiritouus Liquors, without ſcruple that they may quench their thirſt aſſwage Burning Feavers, keep off a fixed Delirium, and procure reſt, to the confuſion of the rotten Precepts of theſe Ignoranth Learned *Galeniſts*. Away then with theſe ille fopperies of taking directions of curing from Heat and Cold: hereby fancying applications contrary to thoſe Accidents will prevail; ſeeing it is perſpicuous, all thoſe endeavours come to nought, unleſs the vital Spirit be animated to exterminate the occaſional extimulating cauſe of Heat and Cold.

It being then demonſtrable, that Spirits are beſt multiplied vigorouſly by Spirits, with which they ſymbolize; we ought to be ſolicitous concerning their preparation with a proportion to be allowed to the Archeus.

I find it frequent among the vulgar *Chymiſts* to boaſt, how they can make vinous Spirits, that in a conſiderable quantity will all burn away to the accenſion of Gun-

Gunpowder in the bottome. Having attained thus far in this proceſs, they think, there remains nothing more in our Philoſophy. For all this, if any ſtudy earneſtly to act as an able Phyſitian, thoſe Spirits made according to the common tract, ſeeming to be refined contain in them an occult Impurity, ſome clandeſtine diſcommodity with ſome diſguſtful tang, ſenſible by the taſt of our Vitals. Although it be hard for the Plebeian to diſtinguiſh one from the other, yet an expert Diſtiller knows the difference, and happy effect, of that which is really mundified, above what ſeems to be ſo. That Spirit of vegetables may be handled knowingly, it behoveth the Naturaliſt to anatomize it pyrotechnicoôs, that he may underſtand of what parts it conſiſts, and how uſeful it is.

According to our Philoſophy, an Aquavitæ may be extracted out of all Herbaceous Plants, *i.e.* Graſs, Blade, Leaf, Weed, *&c.* which contains an Alkali; a Sulphur and ſome particles of an occult ſub-acid Salt, eaſily to be converted into Vineagar, when it floats with a Tartareous Matter. The vinous Alkali and Sulphur together exalted, become a Balſamical Spirit of great force to preſerve things from corruption. Taken into our Bodies it is immediately changed part-

ly into a vital Spirit, ſuddainly conveighed by the Veſſels to the Head and Heart, part becomes Acid in the Stomach, for the recreation, or emendation of the Innate Ferment; as likewiſe for a previous Diſpoſition, in order to a future alteration in the Inteſtines into a volatile Alkali, by the eliquating, or ſcouring facultie of the Gaul afterward tranſmitted to the Kidneys, it is turned into a Urinous Salt, by a peculiar Ferment there implanted. Laſtly ſome portion runs into an Inſipid Liquor, called *Latex* or *Lympha*. Thus is Salt and Sulphur of Plants, which make up one Spirit pliable, ſubactil, or mutable (above other ingeſted things) into this or that form, according as the Ferments of every ſhop of digeſtion pleaſe. Moreover the Spirit of Plants, if dextrouſly exerciſed, is capable to be aſſimilated into all parts Continent and Conteining, leaving little or no excrement behind: cheriſhing, yea., in ſome meaſure, reducing aright exorbitant Ferments. The Digeſtive Fermenting Accid, in the Stomach, as well as the Alkali in other parts, (the Inſtruments of formal Tranſmutation) are exceedingly meliroated, and the Spirits forthwith augmented by the acceſs of this ſeemingly Homogeneous Liquor.

That this compleatly purified Liquor ſo accep-

acceptable to the Vitals may be obtained, the prudent Artiſt is to make itirated Ablutions with what is of a ſaponary condition that the viſcous clammy gummous matter may be purged away. Secondly, he is frequently to Diſtill it with a convenient heat: Addition being made of thoſe things, which in the bottome of the Glaſs detain ungrateful ναρκαεικὸν, inebriating, noxious Sulphur, letting out what is pleaſing to Nature, Innocent, ſtrengthening the Head, Membranes, and Sinews. There is alſo to be injected that which may retund, or dulifie any Secret, unkindly Acid, lurking in the Spirit, can lenifie, or introvert, any fretting quality latitant in the Alkali, tame the Gas Sylveſtre, entangle or fetter it, that it may not too nimbly aſpire: to lævigate, as it were Poliſh, any roughneſs in it. Whoſoever hath acquired this Spirit, can tread under his Feet, all thoſe ſlanders, back-bitings, malicious reports of the *Galeniſts*, that the Spirits of vegetables are too Hot, Inflamiug, Conſuming the Radical moiſture, cauſing Delirium, ſhortning the life; all which I am ſure is verified, concerning ſome of their rude preparations of Aquavitæ.

Poor Ignorant Souls (though Learned Men) that ſhould be unacquainted with the right

right Manufacture of a Liquor ſo vulgarly known to be uſeful, ſold in trivial ſhops, &c. How is it likely theſe vain Thermologiſts, *i.e.* Buſibodies about Heat and Cold, ſhould Judge of the Effects or Operations of Chymical Enterprizes, ſith they are unwitting of the due tractation of Spirit of Wine. I appeal to any intelligent Philalethes whether they are like to fabricate, or hammer out the remedies of a Superious Claſs, who are thus egregiouſly to ſeek in thoſe of an Inferiour. 'Tis no wonder they are ſo timorous, in the offering to the Sick any thing of thin parts, Pungitive, Penetrating, or Exciting the natural faculties, for fear they ſhould be overheated: for as much as they give the foul with the fair, the Realger with the Mineral, the poyſonous Sting with the Hony; whereas a faithful well grounded Phyſiologer Sequeſters, the Evil, reſerving the Good; which he can ſecurely tender the Infirm (without curious obſervation of meaſure, or weight) from one to ten or more. The greateſt miſery I know accrewing to Man worſe than the Plague, Sword, Fire, &c. is from theſe *Galeniſts* running upon falſe ſuppoſitions, to wit that their *Galeno Chymical* Pharmacy is ſufficiently inſtructed with all endowments becoming compleat Medicines.

This

This they rather wilfully than unwittingly ſuggeſt to the World, moſt abominably impoſing upon the credulous, even Fortunes Favorites (by whom they are too zealouſly imprudently protected to the damage of Mortals) that they are the moſt expert *Chymiſts*, vilifying all others, be they never ſo Legitimate Sons of Art. Theſe are the Spurious *Chymiſts*, who I will maintain are overwhelmed in Clouds of Darkneſs ariſing from their Covetouſneſs, Ambition, Malice, Lazineſs, Self-love, *&c.* that they cannot ſee the right way of making a compleat vegetable Spirit.

Having purchaſed according to the beſt Rules of our Pyrotechnical Philoſophy, a compleat Aquavitæ: the next care, is to diſpenſe it aright, to miniſter ſuch a meaſure thereof proportionable to the Individual Craſis, Cuſtome, and Courſe of Life, of the ſick Body, the defection of Vitals, magnitude, and duration of the Diſeaſe, the good or bad, condition thereof: Here by the way, I am bound to reprehend the Buſie-bodies about Heat and Cold ſeverely, who miſerably titubate and expreſs extream weakneſs in the juſt quantity of their own Remedies: For a preſident of the *Galeniſts* did not heretofore dare to preſcribe above five Grains of *Antimonium Diapho*, in a Feaver:

ver: another of the ſame Society was doubtful whether he might with ſafety give four or five Grains of *Bezoar. Orient.* or above ten Grains of *Coccus Baphic. Cochin.* above two drops, of Spirit of *Harts-horn*, for fear of overheating, *&c.* What is the reaſon of all this ſupercilious Nicety, but meer Ignorance of the true principles of Nature, miſtakes in the cauſes of our Calamities, indiſcreet manufacture of *Materia Medica* fitting to ſubdue them. Did they take pains with their own Fingers, they would quickly learn the amplitude of the Portion of a well adorned remedy, that one ſmall quantity of proper analepticks, or reſtauratives will do good, yet the ſame multiplied to five ſix, or ſeven, to twelve parts or rates, will really do no harm, but make a far greater improvement of natural vigour. For if they would be taught: Theſe Malevolents would not ſo unworthily, raſhly cenſure my Stomach Eſſence, my *Elixir Balſamick Tinctur. Polyacea &c.* to be preternaturally Hot, *&c.*

Thus it evidently appears that none but an Adeptus, one that as his undoubted Right can ſay ἕυρηκα *i.e.* I have found it out, can define and adaptate a juſt ſcantling, weight and Meaſure of meet Remedies to the languiſhing Spirits, enabling them to deſtroy the Strong-holds of a Diſeaſe. Where-

Wherefore a Patient having an Averſation to Vinous Liquors, ought to be more indulged, to be ſuffered to imbibe the leſs, and that mixed and diſguiſed with ſomthing more grateful. He that hath accuſtomed himſelf to ſmaller drinks, ought not to be urged to aſſume ſo much, as one uſed to frequent compotation of Wine, *&c.* Above all, let the Phyſitian give liberally theſe Vegetable, Active Particles to the *Sick*, whoſe ſpirits are weak, and the Maladie ſtrong, very malignant, *&c.*

Five or ten times the portion of a reviving Medicine is but ſufficient in ſome caſes, when in another ſtate, a ſingle exhibition both help Nature to throw its Enemy ſpeedily out of doors. Long fixed evils are to be allowed cloſe with large quantities, often repeated; likewiſe the Plague, Peſtilential Feavers, whatſoever grief hath in it, much of the τὸ δεινὸν of *Hippo.* i. e. a poiſonous condition. In all reſpects 'tis better to propoſe more copiouſly, than niggardly, when the Inſtruments we work withal are ſafe, admitting an extenſion not eaſily culpable. Ordinary ſtrong *Spirits* are not to be taken without notable caution plentifully, and that well corrected by ſome Adjuncts, as *Sugar*, and with grateful Acids, for they contain much intoxicating ſtinking *Sulpur*, mixt with

with a fretting *Salt* injurious to the Stomach Nerves and Membranes, producing preter natural Heat: ſo that in concluſion, 'tis no the pure, well corrected Spirits of Plants that cauſes thoſe great diſcommodities, as ex ceſſive Heat, Inflaming, *&c.* which the *Thermologiſts* lay to their charge; but the heedleſs Preparation by Aphiloſophical Ig ots in our Art, as likewiſe the raſh pouring into the Ventricle, much more than is fitting.

From Vegetables there may be Extracted beſides an *Aqua-Vitæ*, certain Eſſential *Salts* holding cloſe concordance with the Vital, ſome of which harbour Specifik Gifts for the Cure of certain kinds of Griefs. In general, theſe *Salts* abſterg glutinous Excrements, attenuating Viſcoſites, ſweeten preternatural Acidity, animate the Archeus, help Digeſtion, and ſtrengthen all parts; cauſing Urine, Sweat, Expectoration. Now theſe ought to be accurately framed for Medical uſe, otherwiſe they will come ſhort of what we expect. I find it the moſt Compendious Effectual way to Separate the Sulphurious or Oily part from the Concrete, than to change it into a pure volatile Alkali: This is done by Ablution, Digeſtion, repeated Diſtillation.

Thus much concerning the Iatrical Virtue of Spirits and Salts fetched from Vegetables,

as

s they have Affinity with our Vital Princi-
les: now I ſhall proceed to ſhew what pro-
inquity there is between the Vital Spirits
nd Alkali's obtained from Animals.

I find, according to *Pyrotechnical* Trials, hat all parts of Man, even his Excrements, bound with Urinous Alkali's, eſpecially he Bones, Blood and Urine. Each of which fford in Stilling an Alkali or Urinous Salt much alike, yet different in their Effects: for according to *Van Helm.* Spirit of Blood vails againſt the Epilepſie. The Spirit of Urine is of no force thereto. Likewiſe I find Spirit or Salt of Bones to Operate that which he other two fail in: yet may they all be ſo prepared, that neither Taſte, Smell, Colour hall diſtinguiſh them.

I have for many years much toiled with my Head and Hands, to find out what might directly match the Principal Agent in our Body, the only πλάστης, Contriver of both Health and Sickneſs. After often and ſerious Contemplation, with ſtrict Examination of divers Concrets by optical *Analyſis*, I find nothing more like to do my buſineſs, than thoſe ſubtil ſaline particles, drawn out of the Horny, Bony or Dental Concretions of certain Animals, or got out of the Dung of ſome Creatures, abounding with Volatile Salts: But above all I found at length Volatile

tile Salts or Spirits, allured out of divers Po
tions of Mans Body, were moſt to be pref
red; for the Augmentation, Vigour of t
Archeus, to this I was induced by the u
doubted Authority of the Maxime in Phi
ſophy, *Simile ſimili gaudet*, alſo *Fiſde
nutrimur quibus conſtamus*. Beſides, my p
poſe was confirmed by the Eſſential Conſ
tution of the Vital Spirit; *viz. Saline a*
cording to our Philoſopher: *Eſt ipſe Spirit
Vitæ de Natura Salis volatilis & Salſt.* v.
136. *Sextup. Digeſt.* The Vital Spirit is of t
nature of a Volatile Alkali. Moreover,
Blas Humanum, p. 113. *Per motum nempe
Sanguinis non quidem Acidi ſed Salſi extenu
tio, neque ideo in pinguedinem ſive Butyru
vertitur, ſed in Spiritum Vitalem de ſalis ad
oque de Balſami natura*. Certainly by Motio
the Blood is rarefied into a Saline not Aci
Spirit: neither is it changed into a Fatty Bu
tynous Subſtance, but into a Vital Spirit o
the nature of a Sal, for that reaſon it is Bal
ſamical. Alſo *Pa.* 443. *AuraVitæ. Eſtque ide
Spiritus Vitalis Salſus, viciniorque Spiritui lo
tij quam Sali-petræ*. The Vital Spirit is a Sal
of nigher affinity to the Spirit of Urine tha
Salt-peter. *Membro ſemel ſtupefacto, ſi ſenſu
redierit, id ſane cum ſenſibilibus ſtimulis &
punctionibus ſit quæ & veræ ſalſedinis ſunt in
dicia*. If at any time a member benummed,

re-

recovers its perfect ſenſe, there is felt prick-
ings, and thorny ſhootings, which are infalli-
ble ſigns of a ſalt matter.

From the conſideration of the ſaline Tex-
ture of the Vital ſpirit, I laboured about the
Alkali's of this Microcoſm: divers parts
whereof I Diſſected, fetching out by Pyro-
technie their Volatiles, which I ſtudied to
nobilitate by frequent ſcouring, iterated di-
ſtillations, even to ten or eleven courſes, ad-
ding every turn a fitting Mundifier, keeping
them in digeſtion three weeks or a Month:
I then proceeded to correct any harſh, Acid
quality lurking in them by that which blunts,
lenefies, or mollifies the ſame by feeding
their hungry appetite with a pleaſing Nutri-
ment, that they may not ſo eagerly prey up-
on the Body, to entangle and clip their
Wings, that they may not aſcend too high,
or fly away too nimbly to exalt them, and ad-
vance them to a more lofty virtue, by the in-
termixture of ſome ſmall portion of *S*alt of
Tart. volatile, united with a pure vegeta-
ble *S*pirit.

Having thus prepared the higheſt clarified
Liquor, I have found it to carry an admirable
conformity with the Vitals, to ſymbolize
with our Conſtitutes, ſo that the τὸ ἔνθρμον
taking it up greedily, forthwith ſtrengthned,
muſters greater Forces for the expulſion of

the Enemy that hath Invaded its Teritories. This is really a *Polyacea*: if further graduated it may come nigh a *Panacea*. No sooner do the moſt defæcated Atoms in this active, fluid Body, arrive in the Stomach, but ſome portion is ſtrait abſorpt, or lickt up by the Archeus for its own Corroboration. Part is made uſe by the natural Archiater for the baniſhment of thoſe burdenſome, aculeating, ſtrange Apoſtate Juices, abſolute enemies to Life, through all the cleanſing paſſages convenient *Quo natura vergit*, whether ſhe pleaſes by the Kidneys, Inteſtines, through Mouth, Ears, Noſe, through the Pores of the Skin, or by a vigorous extermination of ſome malignant cadaverous Excrements lodging in the Center, to the utmoſt bounds of the Body. Add to this the Archeus enabled makes uſe of this ſymbolizing Alkali, as an Inſtrument to edulcorate what is Acid, to make ſlick any roughneſs, to mitigate any biting, or fretting Liquor, to ſuppreſs, reduce to regularity or explode exorbitant wild Spirits, to correct the defects, or obliquities of the Ferments, that they may not continually engender the like vitioſity, to deobſtruct the Veſſels ſtuffed with any congealed Blood or viſcous, calculous concrete, or Phlegm, by attenuating, diſſolving, ſcouring away the ſame: laſtly to poliſh and confirm the Tone of every part. Thus

Thus can Nature Act rare feats, when it is animated by a Second, when it meets with that which is of the ſame Pedigree with it ſelf: *i. e.* thoſe ſaline particles firſt framed in the Stomach, and Inteſtines afterward more refined are deſtinated for diverſity of uſes in this maſs of fleſh. Now 'tis not the common Alkali's uſed by the *Galeno-Chymiſts*, that are ſufficient to ſatisfie an able *Chymiſt* for the attaining the foreſaid end. Although I acknowledge the beſt remedies they poſſeſs are volatile Spirits, drawn out of *Harts-horn*, *Armoni. Ivory*, *&c.* Yet I muſt tell them withall, if they would deſire to be inſtructed in the Art as it is Scientifick indeed: I can demonſtrate that their Spirit of *Harts-horn* and *Sal. Armoni.* are neither rightly Corrected nor Clarified as they ought: for that reaſon not ſo well embraced by the Vitals. It is not without cauſe then that ſome pronounce it to be overheating, *&c.* Therefore to be given Scrupulouſly, ſeldom above a Scruple at a time: whereas if it be prepared by the hand of a Legitimate *Chymiſt*, it hath no ill property, but is fitting to be adminiſtred without the leaſt danger in a large quantity, to the debilitating ſtrong, Acute, and Long Diſeaſes.

For the confirmation of what I deliver,

if Doctor *Willis*, who truſts much to this volatile, or any other, would pleaſe to be ſo Ingenuous to make the experiment thereof, I ſhall order *Spir.* C. C. ſo Technically that without meaſuring or weighing it, I will undertake to cure Languid Perſons with more ſpeed, ſecurity, and pleaſing guſt, wholly truſting to this *Alkali* (although I have for many Years laid it aſide Remedies of more excellent Form coming to my Poſſeſſion) than they with their own unpoliſhed, imperfect, Diſtilled Spirit of the ſame kind.

The *Alkali* out of Mans Bones, I muſt commend as an admirable Medicine, uſeful both for Inward and Outward griefs of the Body, if conſtrued by a Philoſophical hand. Yet I have rarely met with any ſo compleatly regulated according to thoſe Rules before deſcribed, but brought to the Teſt, it hath not been altogether ſo ſafe inſiſting upon an Ample Quantity, nor ſo effectual reſpecting the Quality, or ſingular Analeptick property, with which ſuch volatiles ought to be endued.

Spirit of Sal. Armoniack, if elegantly prepared, that it move in the middle Sphere, not ſoaring wantonly too high; if its hungry Appetite be in ſome meaſure allayed, if freed from any impurity, if married intimately

to

to a Vegitable Spirit, with which it hath ſimilitude, abounding with an abſterſive *Salt*, may challenge no ſmall priviledge in ſtrengthning and encreaſing the Vitals. That Volatile Alkali's do match the Texture of the Animal Spirits above any beſides is certain. However Acid Spirits, if handſomly framed, want not their eminent uſe in refreſhing the Archeus; wherefore their keen coroſive particles, are to be made blunt ſupple, their foul *Sulphur* cleanſed, their fair extraverted, what is groſs in them to be rarefied, whatſoever is extraneous ſavoring of an unkindly, Mineral condition, ought to be rejected, their ill odour to be amended, all droſs to be ſeparated from them; and laſtly, to be copulated by frequent Diſtillation with a defecated Alkali.

Such an Acid avails much in healing, for it is grateful to the Stomach raiſing a kindly Appetite: it reforms a preternatural Ferment, cheriſhing what is genuine; By it, rotten, ſtinking, ſpurious ſaline matter in the Stomach, producing extream thirſt is tamed, altered, and cleanſed away. The Vitals having Allured to themſelves the Alkali Atomes the Acid Corpuſcles are ſtamped into another Form in the ſecond digeſtion, where they become by the tranſmuting faculty of the Gall injected on them,

another Juice, loosing their Acidity, withall assuming an absterſive *Salt*, which easily passing through theKidneys puts on an Urinous Nature, producing plenty of Urine. In other shops they purifie the Blood and Latex, penetrating deep, carry off superfluities through the whole skin.

I admire the *Galenists* who proclaim themselves *Chymists* should dare to give such Ill-prepared Acids in their Juleps or other Mixtures, such as are so far estranged from the constitution of the parts continent and contained, that they carry no concordance with them. Of this sort are Oil of *Vitriol*, *Sulphur*, or what they nominate καταχρηστικὰ Spirits of the same: for those are fretting, gnawing, biting mortifying: These meerly acetous, rough, harsh, stiptick, unpleasant, flat, dull, unprofitable Liquors, plainly detecting, that they were never made by a knowing *Philochymist*, as intended for that use which our *Dogmatical Scribes* put them to: For hereby they think to take off Heat and Thirst in Feavers upon the account of their supposed cooling qnality, attributed to them by these *Thermologists*: not considering, that those effects of a few drops, eatting a Woollen or Linnen Cloath quite through in a very short time, cannot possibly arise from a cold Temperature, or any other

prima-

primary quality; but from the abundance or conglobation of acute ſaline ponderous Particles as it were connexed in a Cone, which thus concenterated tear, and rend in pieces any ſubject capable: wherefore as long as theſe Salts continue in this poſition or Texture, I cannot allow them fitting to be exhibited by an able Healer: for being Salts colliquated or melted, then forced over by a ſtrong fire, they retain much of their priſtine Original, eaſily prone to be reduced into Salt of a nauſeous unpleaſant taſte.

He that deſires to procure a Spirit of *Vitriol* or *Sulphur* of a grateful ſmell and taſte, welcome to the Ferment of the Stomach, capable without difficulty to be altered into an Alkali, apt to diſcharge Impurities through all convenient ſluces, muſt extravert the *Sulphur*, ſo then by a ſtrong fire dilate their fiery beams, that they may become Luminous, not burning; muſt farther take off their ſharp edge, by intervening particles readily cloſing in with them, whereby their heavy corpuſcles are allevated, their opacous conſiſtence made nitid: hereby our Spirits comprehend them with joy.

Moreover, the *Spirit of Salt* ſo much diſcourſed of, alſo applauded by ſome as made ſo Artificially, I find very deficient, ſcarſe deſerving the name of Spirit: for that vul-

gar Liquor abounds with Phlegm, little Saline Matter, and that far from a genuine Spirit, ſith it may by evaporation be brought to a corpulent Sal. What is really a Spirit is ſo volatile that it flyeth away (unleſs very cloſly ſtopped) incontinently: Diſtilled it leaveth no groſs reſidue, it is delectable to the taſte, of the Stomach alike as to the Palate: hence it is very Medicinable. This requires labour with diſcreet Analyſis of the Body of the Salt by a Golden *Sulphur* and an *Alkali*.

I ſhall here opportunely reprehend our *Galeno-chymiſts*, who affuſe Oil of *Sulphur* to thoſe three Species the matter of *Elix. Propri.* ſuppoſing hereby both to open their Body, correct any ill property, and advance their virtue, whereas they make by this means the excellent dowry contained in them more concluſe, hardly to be communicated to their very homely Menſtruum, they encreaſe the biting acride fretting quality of the *Aloe* or *Myrrhe* whereupon follows a Dyſcraſie in the parts, geld or mutilate the Species, inſtead of raiſing them to be more maſculine and compleat.

If we contemplate this rude Manufacture of *Elix. Propr.* 'tis no wonder thoſe botching *Chymiſts* miſt of their drift in curing by ſuch imperfect Inſtruments. 'Tis no wonder they complain

complain they are too Hot, unſafe, cauſing Cephalalgie, *&c.* Thus taking meaſure by their own deformed Practice, the Reaſon is plain why ſuch Contumelies and diſreſpect is daily offered to this Salutary way by theſe *Chymicophants*, continually buzzing Falſities in the years of the Rich as well as the Poorer ſort, unſtable, credulous, admiring the Authority of a company of Outſides, who have nothing to plead for their Errors but Antiquity. They have Impudently, Fictitiouſly ſuggeſted that the beſt *Chymical* Remedies, although fabricated by a moſt accurate *Vulcan*, are dangerous, exceſſively Hot, leaving a Sting behing, not to be preſcribed but by the moſt preciſe Rules of their Method, exactly weighing or meaſuring them. Thus theſe *Prævaricators* impoſe upon the Simple, perſwading them that they poſſeſs well-prepared Medicines above others: when in truth I can prove them to be but meer Philoſophaſters in our Sophy: that they are miſerably involved in Darkneſs, not only to the handy work of the beſt Innocent means, but alſo in what belongs to the Oblation of them to the Patient, in a juſt quantity & time. Theſe *Chymicophants* certainly (did they rather chuſe to be, than ſeem) would unceſſantly make a ſevere Scrutiny by Protechny into the Eſſence and quiddity of Concretes, that having

having extracted their pure parts, they might advance them by adjuncts agreeable to Nature, avoiding all hurtful Acids, circumcising or empairing their Goodneſs. Wherefore the Maſs of *Aloe*, *Myrrhe*, *Saffron* being recluded by a proper *Alkalizate* Liquor, will by digeſtion freely communicate its more refined particles, to a Spirit ſymbolizing with ours, of great efficacy in curing Dangerous Maladies if given proportionably to their degree of Malignity.

Note ſome Acids, wherein certain concretes pulverized very fine are infuſed, ſeem to diſſolve them radically, to draw out high Tinctures in ſo much the Loborator is much affected therewith ſuppoſing he hath obtained his wiſhed deſire: when at length upon a ſtricter teſt, it is really only a diſguiſe in the Liquor ariſing from the piercing Salt of the Diſſolvent, obſorbing the tenuious Corpuſcles of the *Diſſolutum*, which cloſely combined, produce this colour. Theſe Salts keeping in a FIux, the particles of the Matter infuſed hide them that they are not diſcerned: till the activity of the Salts be ſomewhat exhauſted or grown languid through Expiration, or a matter injected, ſuddenly embracing the Diſſolvent, makes forthwith a ſeparation of it and the *Diſſolutum*, whereby a palpable Pouder is precipitated to the bottome,

tome, and the colour of the Liquor reduced to what it was before.

This I made trial of in *Zwelfer* his Spirit, of *Venus* powered upon Crabs eyes, ſeeming to be brought into a Mucilage, their *primum Ens*, till upon the coalition of an Alkali they returned to their former ſhape of a Powder. The ſame deception may be diſcovered in Spirit of Bread affuſed to red Coral, as likewiſe in ſeveral other Acid Diſſolvents.

This may ſuffice to ſhew that vulgar Acids do neither candidly deal with us, in diſſolving Concretes radically, neither do they prefer them to higher dignities of efficacy in Healing.

Van Helmont's advice is therefore ſtrictly to be obſerved to endeavour to make the fixed Alkali of *Tartar* volatile, for the ſeparation, and improvement of the better part of Bodies. Doubtleſs that great Segregatour of all Concretes into *Salt*, *Sulphur*, *Mercury*, that the pretious may be ſeparated from the vile, and yet it ſelf kept in its integrity without any diminution of its virtue, hath its original from an Alkali combined with pure *Mercury*: It behoveth then every Phyſitian to make a daily inſpection into theſe *Salts*, both friendly to the Nature of Man, and ſo prevalent in the unlocking *Materia Medica*, that ſo we may carry away what is ſanative, and leave the deſtructive.

CHAP.

CHAP. XI.

AS the Vital Spirits are to be multiplyed by their like, that they may be lusty to conquer their Enemy: so are they likewise to be pacified, lulled asleep, diverted, treated gently, to be gratified with harmless Anodives, Sedatives, delightful Speculatives, the most lucid Objects, and most beautiful Idea's.

This Renowned Design is to be accomplished by Vegetable Animal and Mineral Sulphurs. Nothing in this kind acts better than Mineral Sulphurs brought to an height of Entelechie; for no sooner are they taken into the Stomach, but the Vitals are refocillated by their bright Rays, a sweet composure follows, their fury and rage taken off, black deformed Images of Mortality defaced, bright lovely Idea's of Health taking place.

Vegetable Sulphurs afford us excellent virtue in Healing, if freed from an Empyreumatick Tang, elaborated from an unkind Acid lurking in them, either to be altered to a sweetness by what is apposite, or abstracted from them by curious Art. Add to this, if they abound with store of volatile Alkali's, and of good odour: otherwise they put the Ferment of the Stomack to difficult labour, in

n removing their unctuoſity, that they may become fitting for ſanguification.

Thoſe volatile Salts which harbour a ſtinking Oleous Odour can never be grateful to the Vitals. *Odores Oleoſi abſtracti a ſuis Concretis, inquinando potius afficiunt quam materialiter in Arterias ſubeant.* Helm. *de Febr.* p. 90. Wherefore I admire how ſome of our Learned *Chymicophants* can pretend to be ſo knowing in our Sophy, yet know not how to rectifie, or to give a better Odour to Spirits of Harts-horn, Soot, *&c.* that they may be more acceptable to the Animals. As long as any relique of fætid Oil lies couched in the ſaline Particles, it muſt needs contaminate the more elegant Craſis: Although ſome alledge the Medicine is robbed of part of its Medical endowment if this unpleaſant hogo be ſequeſtred: yet diſpenſing with the frequent employment of about ſome Graveolents, as likewiſe, what may be requiſite in Hiſtorical Affects without Controverſies *ευωδεα Bene Olents* are moſt agreeable to the Syntheſis or Conſtitution of the Vitals: witneſs the Eſſential Oils of Cinamon, Clove, Mace, Nutmegs, *&c.* which being odorous plentifully imbued with Saline Particles, immediately Refocillate, Illuminate and Compoſe Nature.

All caution therefore ought to be uſed, that

that the Fire may not give Vegetables or A
nimals an ill odorous Impreſs, ſcarce ſom
times to be expunged: alſo to exerciſe a
manner of induſtry that the foul Sulphu
may not riſe with the clean Spirits or Sal
or if it ſo happen, it may by digeſtion and m
nifold diſtillation with proper Adjuncts b
divorced, at leaſt much diminiſhed.

There are ſeveral *Sulphurs*, *Balſams* o
Oyls extracted out of Vegetables, of good con
cernment in Healing, as Aromatick and ma
ny fragrant Plants: Oyl of Aniſeed, Fennel
Marjoram, Roſemary, Thyme, Lavender, Saſ
ſafras, Lemons, *&c.* are to be commended
as they are if nitide and throughly polite (by
reaſon of the auſpicious benevolent aſpect of
the Archeus) yet if they ſhall be converted
into benign Spirits or Salts, they far tran-
ſcend the former, working ſtrange Cures.

Oyl of *Terebinth* ſpiritualized by a right
Spagyrical hand will get a Phyſitian credit
by its ſplendid effluviums, but Oyl of *Am-
ber* made ſerene will do better things: alſo
Balſam Peruvian, and *Balſam Capiviæ*, *Ar-
bor. Vit.* rarefied, or ſet at liberty from their
groſſer matter, then changed into a ſublime,
Æthereal ſubſtance, will ſend forth ſome
bright beams for the enlightning this mi-
crocoſm.

Oyl of *Guaicum* and *Box* Diſtilled without

fætid,

fætid, unſavory, fiery ſmell, or taſt, afterward exalted to a highly volatile Spirit are delightful to the Archeus, and far to be approved before any Diet-drink bochet, *&c.* offered by the *Galeniſts* for the cure of the *Lues Venerea*, or other ſtubborn Diſeaſes. Note, that we ought to be very ſtudious in the hebetating, or withdrawing the Acid latitant in moſt Oils, whereby their virtues may become more explicated, as likewiſe more capable to embrace Mineral *Sulphurs*, and fixed Alkali's, for their more eaſie tranſmutation into a ſpirituous Liquor. what a happy Comodity ariſes from the enjoyment of Oil *Olive* ſeparated from its Acid is known to moſt.

The *Sulphur* of Wine changed into a ſaline nature ſerves for multitude of excellent uſes, both as preparative and ſanative. Oyl of *Tartar* Diſtilled dexterouſly that it may not be ſo graveolent, next altered into a volatile Saline Liquor, affords proſperous effects in grievous Calamities.

The eſſential Oil of *Myrrh*, *Aloe*, *Saffran* intimately united with a pure volatile Alkali deſerves worthy applauſe in curing a *Quartane*, and other tedious Griefs for it rarely Compoſes the diſorders of the Archeus.

Obſerve that Oils or Sulphurs ſo graduated, that they harbour good ſtore of a kind-

kindly well Clarified Salt colliquated i them, are more profitable for all intention of curing outward Affects then being so litary. Hereby great Dolors are allaied pains mitigated, Aciditie in the part edu corated, Asperities levigated, Contract ons exporrected, Tumours discussed, c maturated, Inflammations qualified, Node and Schirrous concretions dissolved, Cor ruption and Malignity in Ulcers mortified but above all: the Archeus exceedingly de lighted with the application.

Certain sulphureous Juices coagulated as *Aloe Opium Scam. Ixia*, &c. artificial ly handled, and duly corrected, that thei Poisons may be destroyed, solace the Ar cheus, enabling it to profligate the desea sed matter, according as an orgasmus there of directs. Gums and Resins used as To picks afford great comfort to the part aflict ed: yea some hung about the Neck emit a splendid virtue for the recreation of the Vitals.

CHAP. XII.

NExt to Vegetables, let us contemplate the efficacy of Animal Sulphurs, as they please indulge, and compose the Spirits,

Spirits; Theſe are acquired from the parts of Living Creatures inward or outward contained within the verge of Vitality, or excommunicated therefrom.

A great part of our Aliment is taken from the Sulphurious Juices of Animals, beſt maintaining Man in vigour, affording a very Robuſt Nutriment for Augmentation and Procreation. I find generally the moſt able Bodies, Magnanimous Souls, and the ſtouteſt Souldiers to be *Sarcophagi*: and the nigher of Conſanguinity the Sulphurious Food is to the Craſis and Conſtitution of our Bodies, the more effectually it Corroborates. For this reaſon Swines Fleſh doth copiouſly nouriſh, encreaſing the ſtrength of thoſe in Health, and quickly reſtoring thoſe who are emaciated, if the Ferment of the Stomach be by proper means rectified. The Broath of Pork, as I am informed, hath done notable things for the reparation of the decayed Strength of ſome, who have ſuffered an Atrophy for many Months. Doubtleſs were it by the Authority of *Diæteticks* brought into more frequent practice, many would be better cured of Conſumptions by help hereof, than by thoſe Gummous, Clogging Gellies, and Lacteous Excrementitious Preſcriptions of the *Galeniſts*. *Anthropophagi* or *Cannibals* earneſtly covet Mans fleſh, eſteeming

it moſt delicate Food, pittying us as *Joh. Le*
rius the *Burgandian* declares, that we in thi
part of the world are unacquainted with ſuch
dainty meat, for as much as they find thi
Humanum Sulphur ſo nigh kin to their own
to be earneſtly coveted by the Appetite, de
lectable to Nature: therefore eaſily convert
ed into their own ſubſtance. Hereby Sanity
and *longævity* are advanced.

Creatures of a Muſculous Robuſt Conſti
tution, though (more than others) remote
from our Nature, yet through cuſtome, and
ſeminal participation become familiar, and
moſt grateful: ſo that the Sulphur of the
Fleſh and Blood of Horſes, yield ſtrong Ali
ment to the *Tartars* whereby they are made
more Fierce, Hardy and Valiant.

In general, the Sulphur of the Inward
parts of Living Creatures are prized more
for nouriſhment than Phyſick: yet ſome
are not wanting to do us great ſervice, as
thoſe taken from the Gaul, whoſe ſingular
gifts in healing are often recorded. The Sul
phur of the Liver and Gaul of an Adder or
Eel expedite a ſlow Birth. The Gaul of ſome
Fiſhes clarifie the Eye-ſight, remove a Fiſtu
la, Pin, or Web off the Eye: It killeth
Worms, it openeth, cleanſeth, attenuates
groſs matter. The Sulphur of the Blood of a
Cat profits in the Rickets; of a Goat, in a

Pleuriſie; of a Mouſe in the ſuffocative Cough.

The exactly purified Sulphur of the bones of certain Animals, are conducible for divers Diſeaſes: did not their fœtour annoy us, we ſhould by often taking them find them far more profitable.

The Dung of Creatures, although proſcriled from having a ſhare of Vitality, yet do their Sulphur afford us great relief in ſickneſs: Horſe dung againſt a Pleuriſie whoſe acute dolour is aſſwaged thereby: Peacocks Excrement againſt an Epilepſie: Gooſe dung againſt the Jaundices, *&c.*

The Sulphur of the Outward parts of Animals, as the horns, hair, skin, hoofs, nails, teeth, teſticles, alſo various ſuperfluous excreſcences of Living Bodies is to be had in eſtimation for Phyſical uſe. All theſe if they be ſo ordered that no igneous ſtinking taſte offend, nor any clammy viſcous impurity remain in them, if withal their ſeminal virtues be preſerved, are of notable force to allay in ſome meaſure the tempeſt of the Archeus.

CHAP. XIII.

ABove all, the Sulphur of Metals and Minerals challenge the greateſt regard

from us for their ſingular endowment in Healing.

Mettaline Sulphurs are *Solar*, *Lunar*, *Mercurial*, *Saturnal*, *Jovial*, *Venereal*, and *Martial*.

What the Sulphur of Gold can act in difficult caſes is well known to all Legitimate Philoſophers. But *hic labor hoc opus eſt:* how to fetch it out aright; not every *Aurum potabile* which ſome ſo boaſt of, ought to be reputed the *Anima* of this glorious Mettal. For tho it may, after the example of *VanHel.* be brought into the minuteſt Atoms by grinding it fine with Cinnaber, and Salt, afterwards by often diſtilling it with *Sal Armoni. Stib.* & *Mercu Subli.* be turned into a red Oyl. Notwithſtanding the tearing of this ſolid, ponderous moſt fixed body into the ſmalleſt particles poſſible, yet may it be eaſily reduced again to Gold, the ſame in every reſpect as before.

'Tis no wonder then that we are ſo frequently diſappointed of the happy effect, which this Solar Sulphur might afford us, ſeeing ſo few are able to attain a Key fitting to unlock the Cabinet, wherein this pretious Jewel is contained.

By reaſon of ignorance herein, thoſe at firſt great applauders of *Van Helmont*, for his profound knowledg in Metallurgie, have Apoſtatiz'd from his ſincere Doctrine of Curing

ring the moſt Contumacious Maladies, by thoſe compact Sulphureous Bodies, vaunting that they were furniſhed with Vegetable and Animal Preparations every way able to conquer the moſt Monſtrous Diſeaſes in Nature with as much certainty activity, as the beſt inſtituted Metaline, or Mineral Sulphurs. This the Author of *Vita Sana & Longa* (I heard) aſſerted to the great diſparagement of this Science, and to the diſcovery of his evident weakneſs in Pyrotechnie.

We dare Practically affirm for the defence of our Philoſophy, that the exalted Sulphurs, derived from theſe moſt ſolid Concretes, do generally far tranſcend in Iatrical excellency, either Vegetable or Animal, whenſoever any fixed Diſeaſe comes to be eradicated, able to elude the beſt parts extracted out of Plants or living Creatures: yea I aver (challenging any one of a contrary mind to the teſt thereof) that the Proviſion we make for the Cure of our Griefs, by means of this *Materia Subterranea*, is every jot as ſafe, but of far more generous Iſſue than any deſumed from the ſuperficies of the Earth.

Well then, if this be true, let us in eſpecial manner put out our ſelves in the indagation of that pretious Pharmacy which Nature hath with great care ſhut up in theſe cloſe ſolid Bodies. *Qui vult nucleum nucem frangat.*

This *Solar* Sulphur no vulgar *Aqua Regis* will reach, neither will the milder and corrosive touch. They may make momentany Separation and rarefaction of the maſſie, cloſe hard, firm Conſtitution of Gold taking into their boſome, and there obſconding from the eye, thoſe ſmall Pulviſcles: yet for as much as no real diſſolution is made, the diſſolvent upon the contact of what is more deſired, leaves the lacerated particles of Gold to it ſelf, eaſily capable without the loſs or diminution of its Subſtance, to be reduced to the ſame ponderous ſolid conſtant matter it had before. Now the reaſon why it is ſo difficult to ſeparate a pure Tincture from Gold, ariſes from the Ignorance of deſtroying it; *quod, qui novit Aurum deſtruere, noverit itidem conſtruere*, ſaith *Van Helmont*.

All theſe alterations it undergoes by uſual Corroſives, moiſt, or dry, are but diſguiſes put upon this *Solar* Concrete. 'Tis not a harſh, boiſterous, precipitate courſe, can make it yield a Tincture, but a calm, mild, mollifying, indulging, familiar means, carrying a parity with it's Nature, will ſo work upon this *Solar* Genius, that it is prone to expire it's Soul or Sulphur.

The Menſtruum to be made choice of, muſt be of a Sulphureous Nature, upon which Gold hath a Friendly aſpect. This

Liquor

Liquor can insinuate into the close Compage of this Metal sweetly Elicitating a splendid Tincture.

I have always found well Mundified ☿ and Gold to Embrace each other intimately, which hath prompted me to Marry them, and keep them in a warm Bed together till a most Noble Issue hath come from them, of Excellent use to Compose the disorders in this Microcosm, and to heal its grievous Sores. The way of reserating the Body of Gold by long Triturtion, that the Acid Air may insinuate into it, and dissolve, is a rare Invention.

In the same manner I have dealt with *Luna*, though Inferior to the former (yet because more tractable) hath recompenced my Labours with Medicines Polycrest, whereby the Tempest of the Archeus is allayed.

Of *Mercury*, that fluent Metal, made nitide, I acquire by frequent sublimations, a Sulphureous Powder altogether fixed, serving upon all Occasions to rally the Spirits, when brought into a Confusion, by the Assaults of Morbifick Enemies, whereby Advantage is given to Nature to dis-possess them of their strong holds.

Of all the Manufactures belonging to *Mercury*, I could never yet see the like, being

ſo admirably grateful to the Vitals, and ſ[illegible] ſafe in its Happy Operation. Three or fou[r] Grains ofthis Ruddy Pouder ſtrengthens th[e] Stomach, pacifies inward uproars, Cauſe[s] ſweet Reſt, attenuates groſs Matter, open[s] Obſtructions, ſweetens Acidity, mundi[fies] the Blood, by profligating the Hoſtile Matter every way according to the impulſe, Inclination of the Τὸ ἐνοῤῥμον and the Commodity of the paſſages. This it Executes without leaving the leaſt evil impreſs behind.

There are ſeveral laudable Preparations of *Mercury*, as Spirit of *Mercury*; *Vigo's* Powder in ſome meaſure to be made fixed. Although our Philoſopher deteſts the præcipitations, Vitrifications, of *Mercury*: Yet for want of that which is truly fixed, the uſe of ſome of them handled dextrouſly, may be admitted. But I by no means allow of Ordinary Præcipitates and Sublimates of the ſhops, ſith they are generally made meerly for Lucre, not for Cure. I admire our *Galeniſts* (otherwiſe very ſcrupulous and over-cautious in preſcribing any thing, but what is very ſafe, as they pretend, endeavouring upon that account to bring an Odium upon all Remedies in general Chymically framed, unleſs Inſtituted according to their Method, dare give *Scamony*, *Colocynth*,

Colocynth, *Elaterium*, &c. very Poyſons: Yea, offer to Children, for the Worms, in a large Portion, *Mercur. dulcis*, than which they know nothing better againſt the *Lues Venerea*, exhibited by them ſeldom with Happy event of totally Conquering the Malady, but often, with manifeſt Miſery to the Patient. Would theſe Chymicophants contemplate how careleſsly, rudely, this ſweet Sublimate is forged, what miſchievous miſtakes have happened thereby; how at the beſt it is none of the moſt Generous Remedies, known to true Pyrotechniſts; how eaſily it is remeable into running *Mercury*, they would lay aſide this, and other of their In-ſufficient, dangerous Chymical Medicaments, leaving them to Quacks, and Mountebanks, and entertaining the ſafe, prevalent, ſpagyrick Inſtruments worthy of a True Philoſopher.

For my part, I have for many Years ago ablegated thoſe *Plebeian* Workman-ſhips of *Mercury*, being conſcious to my ſelf how they did delude me, and my Patients, although I had then, yea, now poſſeſs ſome of the better ſort, as Mercury *Præcipitatus per ſe*, *cum Auro*, *cum Argento*.

The Splendour, Purity, Homogeneity, Fugacity of *Mercury*, Unity, or Amity, Gravity, Duration, Indeſtructibility, Multifarious

tifarious Variety; yet a facile Retrogadation to the very ſame Numerical thing induces us to believe, that there are Tranſcendent Iatrical Excellencies in it.

I am fully perſwaded that great Diſſolvent, the Liquor *Alkaheſt*, is Fabricated by means of *Mercury* bereaved of its outward Sulphur, whereby it becomes Immortal, not afterward to be laid hold of Radically, by any Sulphur. *Reperitur namque Mercurius poſtquam eſt Spoliatus iſto Sulphure nullo igne mutabilis*, ſaith *Van Hel.*

The moſt Simple, pure, nitid, indiviſible, *Primo Enti Metallico ſimilis*, embryonated *Mercury*, is that which is drawn out of Metals, according to our great Philoſopher. *E Metallo eductus ita ſimplex & indiviſibilis ut ſit impoſſibile ex eo ſeperare ſalem & Sulphur.*

Of ☿ are made thoſe ſingular Arcanaes of ſo general Uſe, as ☿ *Diaphor. vel Aurum Horizont* ☿ *Corallat*; which I ingeniouſly confeſs, I imitate, but not exactly match: every Atom of thoſe Mercurial Polyacea's, ſend forth Lively Illuſtrious Beams wonderfully affecting the Archeus, being infinitely delighted with the intuition of them, ſo that it layeth aſide all moroſity, Melancholy, Exorbitant Paſſions, and the Entertainment of deformed Ideas: Then re-collecting

ng ſtrength, it putteth to flight whatſoever doth annoy the Life.

The Spirit, Oyl, or Sulphur of *Saturn* made Philoſophically, applyed outwardly, or taken inwardly, gives much content to the Vitals.

Jupiter, or Tin, contains a double Sulphur, the Cauſe why it is lighter than any other Metal: The one is Oyly, the other Harbours in it's boſom an odd kind of Salt, enclining it to be Coagulated. The *Apothea*, or Effluvium of which entring any Metal (except Lead) makes it frangible and friable. The Sulphur of ♃ tinges a Diamond, ſaith our Philoſopher.

If ſo, doubtleſs the Beams coming from ſuch a Sulphur muſt needs exhilarate the Vital Spirits in an extraordinary manner.

Out of *Venus* is got a Glorious Sulphur, Called *Ens Veneris*: I mean not the *Plebeian* Sublimation of Salt *, and the *Caput Mort* of Vitriol, but the Philoſophical adeption of a Golden Sulphur out of *Venus* by means of a benign diſſolvent, and a Menſtruum Sympathizing with it's *Solar* Nature.

But of *Venus*, floating in it's proper Corroſive, I extract by means of an *Alkali*, a ſweet Sulphur, moſt acceptable to the Archeus.

Mars

Mars affords an Illustrious clarified Sulphur which doth not only please the Animals by illuminating them, purifying the Blood, sweetning Acidities, but it also prepares many good Remedies: for those, not to be used of themselves with safety & efficacy, it nobilitates; so that they may be assumed in larg quantity with happy success. This Sulphur takes off the corrosive properties of Concretes, mortifies their poisonous condition, extraverts their benevolent Sulphur, that they become Πανταχόσε Catharticks, without offering violence to the Vitals.

Amongst Minerals, none is to be had in greater estimation than *Antimony*, for yielding a bright Sulphur: either meerly Diaphor. νεωτεροποιὸν altering, illuminating the Microcosm εἰρηνοποιὸν a pacifier of the fury of the Archeus. ἰδέας τοῦ νοσεροῦ ἀφανιστὴς a destroyer of morbifick Idea's, according as you handle it that it may be made very sweet, nitid, splendid, free from cacoethie, any malignant property; or only gently purging τὰ σώματα εὔροα & πέπονα what's digested, separated, Orgastick, and Hormetick, *quo maxime natura viam affectat*, which way Nature pleaseth διὰ τῶν ξυμφερόντων χωρίων through commodious Conveyances: otherwise it desists, acting in another pleasing manner, opening the passages obstructed, digesting, atte-

attenuating, crude, groſs matter, carrying off Peccant Atoms, profligating evil Spirits inſenſibly, without the leaſt offence to the Ferments or Vitals.

The Cordial *Diaphor. Sulphur* of ☿ which doth diffiate, ſcatter, alter bad Juices, caſting a luſtre upon the Spirits is extracted out of it by Calcination, Diſtillation, Sublimation, By Calcination is made ☿ *Diaphoret.* which although an ordinary Medicine, I wiſh it were Fabricated technically, for it is either inperfectly fixed, crude, harbouring ſome portion of a foul Sulphur, or ſome exotick matter: otherwiſe it is not throughly exempted from the *Peter*, perhaps containing many impurities in it ſelf, ſo left behind in the *Antimony*: If theſe or the like Errors were corrected, it would appear one of the beſt *Chymical* Manufactures, the *Galeniſts* poſſeſs in their ſhops; and would perform great things for the Cure of Malignant Diſeaſes, Acute and Chronic, ſuppoſed they would be perſwaded to give it in a large quantity, which they might do to a quintuple portion if made aright. The beſt in this kind, is that made by præcipitating the matter calcined, although more difficult to be acquired, yet much to be preferred before the other.

Out of the Oar of ☿ is expedited by Calcina-

cination, and præcipitation, a Sulphureo Pouder, of an Orange, or red Colour. Th digeſted a conſiderable time in a Spirituo Liquor, then combined with the Sulphur ☿ become a bright Body, wherein the A cheus takes pleaſure to reflect it ſelf. It clea ſeth the blood powerfully.

Antimonie turned by Calcination into Glaſs, of a Purple colour, according to *Baſilius Valentinus*'s Directions, affords a fit Su phurious matter for diſtilled Vineger to wo upon, that a Splendid deep coloured Tinc ure may be communicated to a genuine Men ſtruum for exhilarating and quieting the Sp rits. The dry Calcination of by ♂ the beam of the Sun makes it diſpoſed to yield an A nodyne Sulphur for the ſetling the diſorde of the Archeus.

A Regulus made out of ♂, eſpeciall ſigned witha Star, by means of a dry Calci nation is previous to the extraction of a ver clean Sulphur, which brought to a Diapho retick Pouder, or an Elegant Tincture de lights the Vitals exceedingly.

A Regulus of ♁ and ♂ exceed the former But the *Electrum*, *i. e.* ♁ conflated with ♂ ♃ and other Mettals is to be chiefly valued as matter moſt fitting for the Elicitation of cleer *Sulphur*, much vivifying the Animals.

By the power of a moiſt Calcination with

Præci-

ræcipitation, is made *Bezoard Mineral*, *olar*, *Lunar*, *Jovial*, *Sulphureous* Reme-ies, which accurately handled, compoſe he Archeus, animating it to the Extermi-f ſtubborn Maladies.

In a Humid way the *Sulphur* of ♂ is ex-racted by penetrative Corpuſcles of divers Corroſive Liquors, whereby it is made ca-able to impart its moſt defæcated portion to Menſtruum grateful to Nature.

The Flowers of ♂ prepared by a plain imple Sublimation, are a Subject on which good Artiſt working, is able to draw out n approved Tincture, for the ſufflaminating he τὸ ἔνορμον when it is precipately hurried y immoderate Paſſions. It alſo expunges oxious Imaginations.

Cinnabar of ♂ concreted in the neck of he Retort in diſtillation of the *Butyrum*, con-ains a Sulphur, whoſe finer Particles Enu-cleated by an amicable humid Subſtance, loth eminently clarifie the vital exhalation f the Blood.

Theſe Flowers having imbibed a ſublime Alkali elixerated, afterward united with the ndefiled Sulphur of ♂, cleanſe the Body y Spitting, Urine, Sweat, cauſing the Spirits t the ſame time to Triumph.

Out of ♂ is ſeparated by Sublimation a Sulphur, not unlike to the Common, only hath

hath ſomewhat a greeniſh caſt. This exqu
ſitly refined, maturated, then radically di
ſolued, gives an odorous, pleaſant, glorious
high-coloured Tincture to an Alkali imbue
with Salt of *Tartar* volatile. This Remed
ſeldome deceives my Expectation in curiu
truculent Diſeaſes. It ſweetly condenſes th
Spirits, entertained by them with great de
light, finding thereby repaſt, after many toi
ſome hours: It helps Nature to diſſipate pec
cant Matter, to thruſt it out vigorouſly even
way, it reſiſts Poiſon, abates Inflammations
breaks Abſceſſes, healeth them, alters ba
Juices to the better. It leaveth no place un
rigged or unranſak'd, ſweeping every cor
ners, making the whole Body polite and trim.

By the Art of Diſtillation, a Sulphureous
Oyl of ♂ is forced over of excellent uſe in
Topical Applications, to aſſwage the dolours
of the Archeus, to mortifie the Corruptor in
an Ulcer, to diſſolve coagulated Matter, to
diſcuſs Tumours in the beginning. The ſame
liquid Sulphur graduated may be taken in-
wardly with good ſucceſs.

From ♂ united with ☿ ♎ diſtilled is
brought to light a Gummous Liquor, called
Butyr. Antim. a commodious Matter in the
hands of a Philoſophical *Pyrotechniſt* for
Proceſſes, leading to noble Remedies, favou-
rable to Nature, bearing diſcord with the
Morbifick Excrements. There

There are multifarious Manufactures of *Antim.* beſides what are ſet down, upon which the Archeus doth ſmile, whereby it is quickned to take heart, to ſubjugate Potent, Malignant Griefs. But what I have mentioned here may ſuffice to juſtifie a Phyſitians Diploma, if he be Induſtriouſly capable, likewiſe gratifie the Patient, if he be obedient.

Cinabaris Nativa, called of *Paracelſus Metallus Primus ſive Maſculus comprehends*, a moſt Radiant *Solar* Sulphur. This brought into a red Oyl, afterwards into a Mercurial Juice, named *Vinum vitæ*, or diſſolved in ſome Aromatick Oyl, Circulated with an Alkali in Spirit of Wine, doth not onely cleanſe away, baniſhing what is hurtful in the Body, but alſo renovates the Strength, impaired in the whole, reducing the Tone and Vigour of every part to a juſt proportion and Equal Action. Hence it is deſerved, ſy conducible for the protelation of Life.

The Sulphureous Particles of *Lapis Hæmatites* extraverted by Sublimation, ſend forth a moſt fragrant ſmell like Saffron. Theſe Flowers immerged in a Benevolent Menſtruum, digeſted, often Diſtilled, give a Tincture no whit different to a diſſolution of Gold. Great is the Power hereof to pleaſe the Vitals, to Illuminate the dark Corners of the Microcoſm.

Out of *Biſmuth. Zink, Talk, Ludus Paracel.* and divers other Marchaſites are extorted good Sulphurs, which Elaborately Refined, United with Symbolizing Liquors afford Remedies fitting to allay the perturbations of the Archeus.

There are alſo certain Precious Stones; as the Emeral'd Saphire, Granat, *&c.* whoſe rutilating Sulphurs, although they are faſt locked up, yet may be recluded by means of penetrating Diſſolvents, whereby (their ſhining Dowries being diffuſed in a Friendly Diaphanous Bath) the Rigour of the Archeus may be made ſupple, compliant, and enlightned, when at any time it is obnubilated. For if Precious Stones be reputed to have a Happy Influence upon the Vitals, by thoſe bright Beams darted outwardly: Certainly they will perform it much better, when that Light impriſoned ſhall be ſet at Liberty from the groſſer part, being United, as it were, in a Cone, ſhall be received into a fluid ſerene Matter, ſo taken inwardly.

Thoſe Luminous Concretions Nature ſeems to have taken extraordinary pains about, to free from Heterogeneity or Alloy, namely, Unions, or Pearls, indigitate to us by their Clarified Signature, that ſuch ſhining Sulphureous Remedies may be fabricated by Analyſis of them, which the Archeus may

may esteem as *Vitæ Delicie*, Feasting upon them with admirable delight. Now, this Dainty Morsel for the Archeus to Banquet on; is not to be acquired by a trivial affusion of Vinegar, (which doth onely impose upon our Eyes, representing them as truly dissolved, whereas indeed they are no otherwise than Masked, no better than pulverized: Moreover doth likewise fleece them, castrating these splendid Concretions of their real eminent Lustre they had before; but by means of such a dissolvent, able to make them retire to their *Ens primum*. This is verily a great Cordial sweetly imbibed by Nature, worthy to be called *Elementum sive Lac Margaritarum*, because it is a great Restorer of what is impaired, a dispersor of those black Meteors darkning the Spirits.

Thus I have, I hope, *pro modulo*, confirmed one Leg of this spacious Body of Therapeutick Physick, *viz.* the πλήρωσις or Indication deduced from the Necessary support, Augmentation, κατάπαυσις Placation, Moderation, Applause, Photism of the Vital Spirits.

CHAP. XIV.

THE other Leg to be insisted upon, or principal immediate Indication to be Con-

Conſidered, is the ablation of the Inward Efficient Cauſe of a Diſeaſe, and the Outward Occaſional, Irritative, Morbifick Matter.

That the Archeus is the Prime Author of all Sickneſs, is an undoubted Truth. Neither can any Malady Seat it ſelf any where but in the Life, as it's proper Subject; for the Body once extinct, all Diſeaſes vaniſh.

Now, this *Ens morboſum*, as all other things, ariſes from a Seminal Principle, the Quiddity, or Activity of which neceſſarily depends upon an Idea impreſſed upon the Spirit.

As ſoon as this Idea is formed by the Archeus, inveſted therewith, it forthwith falls to Action, unceſſantly Labouring to pollute part of the Vitals; hereupon an unkindly Forreign Ferment emerges, which the Archeal Idea makes uſe of, to alienate the Life more and more from it's Integrity.

Thus from an Inviſible Beginning a Real *Morbous Ens*, is Created, defined by our Philoſopher, *Vitalis Poteſtatis Actus Idealis, Efficiens, induens ſibi Veſtem ex Ideali materia; atque acquirens formam Vitalem & ſubſtantialem, juxta differentiam Tarditatis & Celeritatis ſeminum Idealum.*

That this depraved Efficient Act of the Vitals may be hindred, fruſtrated, and deprived of Ideal Matter to clad it ſelf, ſo be diſap-

diſappointed from arriving to, or continuing in a Vital Formality; the Ideal Seed is to be defaced, blurred, and extinct by all means poſſible.

To bring this Intention home to a purpoſe Immediately, and ſpeedily, requires the beſt of *Van Helmont*'s Arcana: Yet I doubt not but ſome of thoſe Medical Inſtruments, I have before propoſed, will by Degrees in ſome reaſonable ſpace, at leaſt Cancel, if not totally deface thoſe black Preternatural Ideas, that the Archeus (diſturbed with irregular Paſſions) hath delineated in the very Eſſence of Life.

Certainly when a ſupreamly clarified Salt and Sulp. ſhall be taken into the Body, then Conducted into the very Bed-Chamber of Life, ſhewing the Archeus, as in a Looking-Glaſs, the ugly ſhape of the Diſeaſe Pourtrayed; it cannot but after ſome Re-collection Repent of Former Errors, exceedingly contented at the preſence of ſo beautiful an Object offered to the view, whoſe ſalutiferous Idea cauſes a Compoſure in the ἡγεμονικὸν whereupon it falls to razing out the deformed Image of Mortality, inſtead thereof limns though rudely at firſt, the Picture of future Sanctity.

Pulv. noſter Bezoard. vel Peſtifugus. Tinct. Balſ. Solar. Polya. Sulp. ☉ *&* ☿, moſt

defæcated, deſtroy in ſome ſort, Diſeaſe Ideas, producing luminous inſtead of Caliginous Images.

I queſtion not but there are Remedies to be purchaſed, as Active in framing Healthful Characters on the *Spirits*, as there are things noxious framing (with admirable Agility) deadly Impreſſies.

Did we not too much acquieſce upon Traditional Notions, prone to be rather Credulous through Idleneſs, than to make a narrow Indagation into the formal Eſſential Virtues given to Concretes, we ſhould without Queſtion, be better Inſtructed concerning the ſpecifick Properties of Animals, Vegetables, and Minerals: we ſhould more directly underſtand what is to be adapted adequately immediately, for the abolition of contumacious, long Maladies: whoſe difficulty of Curing conſiſts in fixed Ideas, the ἐξάλειψις of which would quickly make a Cure. 'Tis, I ſay, for want of the knowledge of the ſeminal Endowments of Creatures, able to waſh away the foul Tinctures, or black Ideas of Evils, and in lieu to tinge the Body with a Vital Balſom, Creating good Images in the *Spirits*, that our Calamities are ſo Grievous, and long.

How Vainly then, Fooliſhly, Obſtinately, yea, deceitfully, do the *Galeniſts* ob-

trude

trude upon their miſerable Patients: Faint Cordials, Inſignificant Juleps, Deſtructive Bleeding, Pernicious *S*olutives, together with outward Butcheries, as Veſicatories, *&c.* for the Conquering thoſe Radicated Maladies, whoſe Eſſence principally depends upon a *S*piritual Morbifick Idea, which once expunged, ſalutiferous Images come in place, Nature flouriſheth, it's Enemy ſhortly withers.

I grant the Dogmatiſts own the uſe of *S*pecificks, affirming that they ſubſtantially, and formally reſiſt the Evils of Life: For all that, 'tis well known to the Faithful Philoſopher, how little they truſt to them, being conſcious to themſelves how ieiune, and barren they are therein, never profoundly to a purpoſe examining this Ideal Doctrine, or putting it to the Teſt of *S*olid, Learned, repeated Experiments, as they ought, but rather truſting to what Good-wives have Taught them (who Happily deprived of their falſe Methods, ſlighting their Hodg podg, Bolmong Non-ſenſical jumbling together of multitude of Ingredients, looking Ninety nine ways at once, but in no wiſe at the right Mark) led by their own Genius put to ſome difficulties, moved to pity their Neighbours Languors, ſimply looked upon by them with a ſincere Eye of Healing,

without that chief Sordid, Mercenary End, our *Galenical* Huckſturs or Ingroſſers drive at) have been by Divine Providence conducted to the knowledge of thoſe Speciſicks, that have beyond expectation made a Metamorphoſis of the Infirmity into Sanity. To the Rude contingent Eſſays of the Plain, Candid, Immethodical People, are our Fine-finger'd, Diſingenuous Methodical *Galeniſts* beholding, hardly affording a Mantiſſa of their own Experimental Diſcoveries, to the weight of Direct Immediate Scheme of Curing.

This is the Reaſon we have ſo few Patterns of Antidotes in this kind, ſufficient to annihilate thoſe Venemous Characters, made by multitude of dayly Occurrent Occaſional Cauſes: ſuch is the Lazineſs of theſe *Antichymiſts*, that they will neither labour themſelves, nor encourage Induſtrious men. Their Main ſtudy is to diſguiſe themſelves, that they may rather ſeem, than be truly Philoſophical; wherefore like the worſt of Thieves, ſtealing Pretious Truths out of *Van Helm.* or his Legitimate Diſciples, they conceal them by dreſſing them in a ſtrang Habit, thus bring them upon the Stage of the world to be Admired, as the Off-ſpring of their own Head and Hand: whereas indeed they are but meerly Surreptitious, for which they

ought

ought ſeverely to be animadverted, eſpecially for Cavilling, and Carping at this Noble Philoſopher, to whom they owe what Orthodox Knowledge they have. Of this Crime I know ſome, cryed up by the Ignorant for great *Spagyriſts*: who (as I can expreſsly ſhew) hath pillaged our Philoſopher of Subſtantial Phyſical Verities, changed their Name, cut out their Mark, put on a larg fine Coat of Rhetorick, to make them look more gaudy, ſo expoſed them to Sale at the Phantaſtical Fairs of this Fooliſhly Affecting, willingly to be deceived World.

Now let us find out (if poſſible) ſome Rare Gifts Inſtilled into the Creatures by the Conditor of all things.

Theſe are fitly to be divided into three Monarchies or Republicks, each one bound to act according to that Power they are ſubject to, *viz.* Animal, Vegetable, Mineral, to which is added Marine.

CHAP. XV.

AMong the Tribe of Animals with their Parts, the Spirit of the blood of Man blots out the Idea of the Falling-ſickneſs, which the Spirit of Urine (in every reſpect beſides equal with the former) cannot effect.

The

The Pouder of the Skul of a Man ſtrangled, is reputed a Specifick in the Epilepſie. The Spirit of the Brain is valued after the ſame rate.

To drink his own Urine preſerveth from the Image of the Peſt.

The repeated Potation of Urine, cures the Tertian, and makes the Seminal Character to fade away.

The Uterine Blood of a Child-bed Woman drank, hath an excellent faculty to ſtop immoderate Fluxes of the Womb, ariſing from a furious Idea.

The Blood flowing from the Noſe, ſtops exceſſive Hæmorrhagies, *Menſtruum Virginis* extinguiſheth Eryſipelas.

Blood Extravſated or quitture hath a Sympathetical Senſe, diffuſing Beams at a great Diſtance towards the Vital Blood, cauſing Idea's Sanative or Corruptive in Wounds or Ulcers, according as Moderate or Violent Impreſſes are made upon the Matter removed from the Body.

The Gaul of Man correcteth Deafneſs.

The Mumy of Mans Body duly prepared, acts ſtrangly upon the Innate Spirits, Ferments and Idea's, for, ſaith our Philoſopher: *Nec etenim tutum eſt ſatis Mumiarum ad invicem connexum & concordantiam exprimere: inde nempe tota dimanavit Necromantia*

ita veterum. A man may presume to dive too far into this abstruse Philosophy to his own prejudice, imitating the Necromancy of the Antients. Without Controversie, the true Mumy operates notably upon the Morbifick Seal, enabling the Spirits to abolish it, to make salutiferous Images in place of the former. But it is not to be purchased sincere at this day, nor a succedaneum thereto: for that liquor as it is described, was of a thick Mellaginous consistence, of good Odour, of singular Efficacy, proceeding from the Balsome of Myrrhe, Aloe, Cinamon, with which they seasoned Mans Body. Ours at this day is of a different form to the right: Being only a Cadaverous Liquamen, or a piece of Flesh Condited, and dryed, very little significant for the cure of any great Disease.

The Fat of Man wants not its worth as a Topick, in removing weak, troublesome, tormenting Marks made on certain parts of the Body. The Fat of Man enters into the Weapon *Salve* for the advancement thereof.

To what Nefarious, Impious uses, Witches put the parts of Mans Body, for the execution of their horrid Enterprizes, is known to those who have enquired into Natural Magical Causes of things.

The same parts of Man differently handled, may destroy their wicked villanous, Bewitching

witching Idea's, by introducing Good Moral Divine Religious Repreſentations.

'Tis vulgarly known how Faſting-ſpittle doth take off ſome Griefs, not ſo much by power of a volatile Salt in it, as by a gift conferred of ſpoiling the Stigma in the part affected. Ear-wax cometh not ſhort thereof in Energie.

The Spirit of Hair applyed, cauſeth Hair to grow.

Man's Dung is reported to be an Adæquate Antidote for mortifying the terrible Idea of ſome Poyſons.

The great Tooth of a Dead Body placed upon an aking Tooth, cauſeth it to fall out by bare contact.

Van. Hel. affirms, *Morientium ſudor mirificas vires mortificandi Hæmorrhoides & excreſcentias poſſidet.* p. 233. The Sweat of a Dying Man deſtroys the form of the ſwelling of the outward Piles, and other Excreſcenſeies. A Dead-mans hand cauſed to ſtroke the ſame, acts in like manner.

Lice ſwallowed alive diminiſheth (as is confirmed by ſome experimentally) the Tincture of the Jaundice, and ſometimes totally removes the ſteps thereof.

Inteſtinal Worms dried, poudered, taken inwardly, deſtroy the Figure of living Worms. Lice are ſaid to rid away Lice.

Some

Some declare the Stone of the Kidneys and Bladder, prudently Ordered by an Expert Pyrosophist, marreth the fashion of the Duelech, loosening the Compage thereof, making it become Retrograde to the Principle of it's first Concretion.

There are some who have such an Idiosyncrasie, or peculiar Constitution of Body, that upon Contact, Palpation, or stroaking another Living Body they change the Texture of the same, alter a valetudinary Melancholy stamp, to a wholsome, Chearful Image. And I doubt not but some Infected with the Venereal Poysonous sting of a foul Woman, have, making use of one peculiarly wholsom, found them Antidotarie, giving interchangeably better for worse Ideas.

Thus great is the Benignity of the good Creator, who hath not suffered Man to be destitute of Excellent Remedies contained in his own Body, for the mitigation, resfundation of the sad Calamities, he hath, and doth daily bring upon himself through his Exorbitant, Lustful Phansie.

He hath also destinated other Creatures to be at his Service, to regulate, sufflaminate, amend, consolidate, purifie, and perfanate his wandring Precipitate, Maimed, Corrupt, Crasie, Absurd, Filthy, Mad Ima-

Imaginations, turning Body and Soul continually off the Hinges.

I wish those Specificks I deliver upon trust, were throughly explorated, and approved by Learned Authors, who, I fear, have taken up some of them too credulously for Truths, as they came from the mistakes of the *Plebeian*, without Examining them by the Test of Judicious iterated Trials.

I shall exhort therefore all hearty Lovers of Verity, that they would make a severe scrutiny into some of those Concrets, supposed to have a Gift bestowed upon them, of Acting in a Spiritual manner upon vitiated Ideas.

For my part, had I leisure; were I not Importunately turmoiled with the accurate facture of Pharmacie, I should, long e're this, have given a more satisfactory Account of the Operation of things, sympathizing with our Nature, preserving good sound Imaginations, bearing an Innate hatred to those that are Morbous, Crasie, Vitiated, extinguishing them.

I have thought none more fitting for this Work, than those we call *Virtuosi*, if they would lay aside their wanton, little significant, somewhat Impertinent (as to the main matter of Sanity, without which nothing can be done aright (Periergies, or over-

over-buſie Curioſities, ſeriouſly ſetling themſelves, (for the Well-fare of their Neighbour) to the Inſpection and Anatomy of Eſſential Energies of Spirits, lodging in divers Bodies, as they delight, or are diſpleaſed when they meet with thoſe of their own Texture, nearly related, or ſtrangers thereto: In that regard exert reſpectively their Ingenite Faculties producing Characteriſtical Effects of Health and Sickneſs.

If they will not vouchſafe to do this themſelves, let them encourage others thereto, making a Collection of ſuch Obſervations, as other Practical Philoſophers have really found true, being ready to exhibit plain Specimens thereof to their Senſes.

This were the direct way to advance the Sophical Tractation of *Materia Medica*, and to rid us of that Lumber of Fruitleſs, Farraginous, Abſurd Compoſitions, which do but aggravate our miſerable Condition.

Having ſhewn what Excellent Properties are comprehended in the Parts of Man, for the Regulation of Noxious Phanſies: I ſhall now make a Progreſs of the Matter in hand, Muſtering ſuch Animals with their Continents and contents, reported either to ſully, deface, blur, or quite aboliſh the Idea's of Diſeaſes, whoſe Action in this kind is called Specifick, being deſtinated *ab Origine*,

Origine, for that End, to produce ſuch an ἐνέργημα or Effect, no Rational Computation of which can be given from the Praedicament of meer Qualities.

The Spiritual Endowments flowing from Animals, Vegetables, and Mineral Concrets, as they are ſimply, plain, rudely, or curiouſly prepared: I ſhall ſet down as moſt of them are delivered to me, *ex fide*, truſting to the bare Traditions of ſome, to the Authority, and Integrity of others.

Therefore let no man think all the Ingenite Virtues, attributed here to the Principal Triple Common-weal of Bodies, to be altogether Authentick; but let them take notice of my Grand Deſign, *viz.* That they may come under (a certain Modification with all Circumſtances obſerved) the Examination of Ingenious Experimenters, who are able to teſtifie the falſity, or verity of the ſame, as they find them.

Swallows are commended as Powerful to obliterate by degrees the Falling Sickneſs: Alſo an Elks Claw, Caſtoreum. The Gaul of a Sucking Whelp.

The Liver of Froggs prepared. Caſtoreum. Blood of a Turtle Dove. The ſtone in a Carps Head, are Specifick in the Appoplexie, and Palſie. Likewiſe Fox Greaſe. The ſmell of a Fox. Water Diſtilled from Ants.

The

The Dung of a Black Cow taken while it is hot, then Calcined, and given to Infants newly Born, to half a dram, preſerves them from Convulſion Fits, and the Epilepſie.

Peacocks Dung conduceth againſt the Vertigo or Dizineſs.

The Brain of a Swine avails in a Phrenſie and a Weak Memory.

A ſmall Bone found in Snails without ſhells, profits in Convulſions.

A Toad ſtops great Fluxes of Blood; alſo the Hair, or Downie ſubſtance about the Tail of a Hare, taken in *March*, blown into the Noſtrils. Cats Tail, Aſſes, or Hogs Dung are uſed for that purpoſe.

The Fat of a Pike applied to the Temples, Compoſes the Phanſie to Reſt. A *Succedaneum* to it is the Water drawn out of the Worms found in the ſpongy Balls of ſweet Bryar.

The Juice extracted out of the Liver of a Weaſil, inſtilled into the Eye, removes the Idea of a white ſpot, or Cloudineſs in the Eye. The ſame is declared of the Gaul of a Weaſil, or Hare. The Blood of a Mouſe. And Water Diſtilled out of mans Dung.

The Inward Skin of Egg-ſhells newly Hatched, Powdered, and Applied, takes

away the venemous Impreſs of a Cancer in the Eye.

Scarabees, or Beetles dryed, and pulveriſed, repoſe the ſtarting out of the Eye.

The Chryſtaline Humour of the Eye of an Ox Diſtilled, Corrects the Infirmities of the Eyes.

The Gaul of a Pike mortifies a Fiſtula.

The Gauls of moſt Fiſhes, inſtilled into the Eyes, change the dark Character of Blindneſs, into the Luminous bright Image of Seeing. The Gaul of a Pike is moſt famous for that End.

A Headleſs Fly rubbed upon a Wheal, or Mattery ſwelling of the Eye-lid Cures it.

The Juice of Periwinckles inſtilled into the Ear, profiteth againſt the Impreſs of Deafneſs. The like is attributed to the Gaul of a Hare, mixt with a little Honey.

The Claw of a Toad, well dreſſed, and held to the aking Tooth, charms the dolorous pain. The Tooth of a dead Dog, Acts in the ſame manner, as they ſay. So doth (as ſome affirm) the Gum of Ivy and a Snakes Skin.

The Powder of Lizards put upon the Teeth, maketh them to fall out.

The Blood of a Cocks Comb rubbed on the Gums of Children breeding their Teeth, cauſeth them to break forth the ſooner.

Oyl

Oyl of Toads blot out Pimples and Wheals of the Face. The Menſtruous matter performs the like.

An Egg boiled hard laid to the Crown of the Head, takes off the flaccidity and hanging down of the Uvula.

The Greaſe of a Pike rubbed into the Soles of Childrens Feet, afflicted with a tedious Cough, puts a ſtop to it.

Creatures freſh killed, applyed to the Head, have a Specifick Virtue to mitigate pains and watchings.

Crabs, Dogs Dung. Swallows, and Swallows Neſt. Boars Tooth, marr the ſtrangulatorie Image of the Quinzie.

Goats Blood, Mumy, Crabs Eyes, conduce to the amendment of that deformed Figure of a Phthiſis. The Heart, Liver, and Lungs of a Calf, diſtilled, are of ſome Uſe for that purpoſe (as they ſay) Vipers, River Crabs, Pearls Philoſophically handled, are doubtleſs of great Force. So are Snails.

Ants Diſtilled with Honey in Spirit of Wine, afford an Excellent Liquor, appropriated for an Atrophie, or Conſumption; to be uſed both inward and outward. T'is delivered by ſome, that a New laid Egg boiled in the Urine of a Conſumptive Body till it be hard; then perforated with a ſharp

ſtick, that abundance of holes may be made, reaching to the Yolk; afterward this very Egg boiled again in the ſame Urine, till it be quite evaporated: At length, buried in an Ant-Hill, is available in an Atrophie; for as it is conſumed by the Ants eating it, ſo is the Idea of the Conſumption of the Body obliterated, and the ſtrength reſtored. That frothy, ſlimy Water ſlipping out of the mouth of Horſes, when they are Drinking, being taken inwardly, repairs decayed Nature

Millepedes Cheſlips. Bezoar Orient. Crocus. The broath of an Old Cock, are accounted powerful to aſſwage an Aſthma, or Tiſſick.

The Heart of a Partridge abates the Paſſion of the Heart. The Heart of a Bird, called a Wag-tail, the Congelation of the Spirits.

The Arterial Blood of a Goat, the Pizzle of a Stagg, or Bull. Boars Tooth often given, croſs out the ſharp pointed Character of a Pleuriſie. Alſo the bright ſhining Pictures in a Peacocks Tail, cut into ſmall pieces, and given to Drink. The fore-ſaid ſpumous ſlippery Liquor, gliding through the Horſes mouths in Watering, imbibed, doth ſtrangly alter the Pleuritical Impreſs.

The

The Skin of a Wolf, Vulture, Swan, worn for a Stomacher, help, as they ſay, Digeſtion.

Hard Eggs are reckoned for a Specifick in κυνορέξια the Dogs Appetite.

The Powder of a Secundine of the firſt Born, is recommended for prevention of miſchief in the Pica, a ſtrange Idea of Longing in Women with Child.

A ſtone found in an Oxes Bladder of Gaul, wipes off the Tincture of the Yellow Jaundies. Gooſe-dung, Earth Worms have the like Property. Outwardly a Tench applyed alive to the Navil till it dye. Likewiſe a Spider incloſed quick in a little Box, hung about the Neck upon the pit of the Stomack till it dye.

The fore-ſaid ſtone in an Oxes Bladder of Gaul prevails againſt Sadneſs.

The Spleen of an Ox is a Specifick againſt the Evils of the Spleen.

The Worms in Dog Roſe mortifie the Worms in the Belly.

A Living Toad applyed to the Region of the Loyns, cancels the Character of the Dropſie in the Kidneys.

The Gut of a Wolf dryed, and the powder taken, lulleth aſleep the Torment of the Cholick. The ſame is reputed of the Inward Ventricle of a Hens Craw, and whiter

part of Hens Dung. Likewiſe the Teſticles of a Horſe. The powder of the Inward skin of the ſhell of Eggs. Portion of the Navil ſtring of a Child new Born, carried about; certainly prevents, or mitigates the Torture of the Cholick.

The Blood of a Hare Cures the Dyſentery or Bloody Flix.

Crabs Eyes. The Jaw Bone of a Pike, deface that ugly Petrifying Image in the Kidneys. Scorpions are applauded by ſome for that purpoſe.

Cheeſils, Goats Blood produce the ſame Effect in the Stone of the Bladder. Chryſtal Glaſs often heated red hot, quenched in very pure Water, Acts rarely in this kind.

The Egg-ſhell of a Hatched Chicken powdered, profiteth in the ſtopping of the Urine. The Urine of a Lynx, or ſpotted Beaſt, give Relief in the Strangury; alſo Oyl of Wax. The like is ſaid of the Pith in a Gooſe Quill. *Anima Halecis.* Goats Tallow put into the Navil. Urine of a Goat. Earth-worms.

The Juice of River Crabs diſturbs the Formal Cauſe of an Inflammation of the Kidneys. Not Inferior to the former is the Urine of a Goat newly made.

The Dung of a Yellow Coloured Hen, mortifies an Ulcer in the Bladder.

The

The Wind-pipe of a Cock torrefied. The Bladder of a Goat. A Fiſh found in the Belly of a Pike. Invigorate the Retentive Faculty of the Bladder, hindring the involuntary coming out of the Urine.

The Pizzle of a Bull, or Stag, corroborates the Atonie, or Flaccidity of a Man's Yard, ſtirring up Libidinous Images. *Boletus Cervinus*, or Stags Muſhrom. *Scincus*, or Land Crocodile, promote Venery.

The Aſhes of Horſe-Leeches. The Aſhes of a ſucking Leveret, are apprehended powerful to Cure the Rupture of the Guts.

A Cuttle Fiſh bone. The Roe of a Red Herring are of force for the Running of the Reins.

Beetles infuſed in Oyl of Lin-ſeed, ſtop the Exorbitant Flux of the Piles, and the Falling down of the Fundament. Mumy hath the like Credit.

Sponges growing in Bathing places, The Aſhes of Mouſe-dung, Purple ſhell-fiſh calcined, applyed to the Fundament, reform the miſhapen knaps thereof, Warts, and other Vexatious excreſcences.

The powder of the Matrice of a Hen helps Conception.

The Fume of a Dead Tooth of Man, deſtroys the Idea of Sterility.

The Liver and Gaul of an Adder or Eel

dryed, and taken in Drink, cauſeth ſpeedy Delivery in Child-bed. A Girdle made of an Adders Skin, worn about the Loyns, hath the ſame Virtue.

The Secundine torrefied and drank, wonderfully diſchargeth the After-Birth.

Powder of Cockle-ſhells, Powder of Mother of Pearl, Crabs Eyes, Spiders Web, A Fiſh, called a Tench, do all help to raze out the Image of Feavers.

The Spawn of Froggs technically Ordered, appeaſe the pain of the Gowt.

Swines Blood, River Crabs, take off in ſome meaſure, the Impreſs of a Hectick Feaver.

Sal * ſeven times Sublimed, Powder of Vipers, The Heart of a Hare, ſpoyl by degrees the Figure, or Type of a Quartan. To that purpoſe conſpires a Living Spider, Impriſoned in a little Box, placed about the Stomack.

A Red or Pickled Herring eaten, cures *Hydrophobie* from the Biting of a Mad Dog.

A Toad, rightly prepared, is a true Xenexton, Preſervative, or curative in the Plague, mortifying Peſtiferous Phancies. A Wolf's Tongue is extolled by *Paracelſus*, as endued with the ſame Virtue.

A Lizard aſſiſts Nature to kill the Venom of a Carbuncle. The

The Fat of a Wolf obliterates the Picture of a Diſeaſe, called a Wolf, in Mans Body.

Vipers Fleſh frequently aſſumed, doth overcome that filthy Species of a miſerable calamity, the Leproſie.

The Blood of a Hare extinguiſheth the fiery ſhape of an Eryſipelas. The Fat of the ſame Creature extracteth a Thorn out of the Fleſh.

A Living Worm applyed cloſe to the finger, afflicted with a Whitflaw, diſſipateth it. The Blood and Skin of a Mole performs the ſame.

The Mouſe, called a Shrew, or Ranny, cut up alive, forthwith put to the part bitten, heals the Wound.

Honey, or the Bee it ſelf, cure the ſting of Bees.

The Liver of a mad Dog eaten, is an Antidote againſt his Poyſon.

The Head of an Adder is Alexiterie againſt it's biting. A Scorpion againſt it's ſting. A Toad ſtone againſt the Venom of a Toad.

CHAP.

CHAP. XVI.

The next Claſs of thoſe things which make τῶν νοσερῶν εἰδώλων ἐξάλειψις *are Vegetables, as follow.*

THE Root of Male Piony, Miſſletoe of the Oak, A ſhrub of Elder growing on a Willow, taken Inwardly, or worn as a Periapton, are very prevalent for the deletion of the deformed, Venemous, Epileptical Image.

Lilly conval, the Flowers of Linden, or Teil Tree, Black Cherries, Southern wood, Valerian, Oyl of the Wood of Hazel, Balſam of Paleſtina, Spirit of Tobacco, Spirit of Camphire, are according to tradition, Specificks againſt the Epilepſie, Appoplexie, and Palſie.

Balm, Black Hellebore prevail againſt mad Phancies.

White Poppy, Nutmeg, help to abate great Watchings.

Serpillum, or Wild Thyme, Vervein, Regulate the Diſorders of the Head.

The Flowers of Succory. Rochet, applied to the Nape of the Neck, Celandine, the green leaves of Tobacco, mitigate the Inflammation of the Eyes.

Hieracium

Hieracium *i. e.* Hawkweed, Eye-bright, Fennel, ſtrengthen weak Eyes.

Wormwood, Vervain, diminiſh the tingling noiſe in the Ear.

An Onion, Pellets of Common Raddiſh, put into the Ear, hàve a property to help the difficulty of Hearing.

The Root of Gentian amends the Idea of an Ulcer in the Noſe.

Majoram, Horſ-mint, Reſtore the decay of Smelling.

The Juice of mil-foil, the muſhrom of a Birch tree, the Flowers of Daiſie the leſſer, reſtrain Hæmorrhagies, Flowers of Benzoe, ſtalks of *Nigella Romana*, or *Gith*, Diſſolve Congéaled Blood.

Oyl of Box, the Root of ſharp pointed Dock, Burdock, are reckoned appeaſers of the Tooth ach: the Fume of Henbane killeth Worms in the teeth.

A Decoction of *Veronica mas*, *i. e.* Fluellin the male, is ſaid to Cure the Aphthæ, the Thruſh in Sucking Children.

The Root of Aron, Bryony, Valerian, are Specified againſt Diſeaſes of the Lungs.

Ground Ivy is powerful to do good in thoſe who are Empical, *i. e.* have Corrupt matter gathered in the Cheſt: the Seed of *Roman* Nettle, and the Root of Comfrey, are alſo proper.

Horſe-tongue, Ladies Thiſtle, appeaſe the pains of the Side. Wild

Wild Creſſes take off the mark of Hoarſneſs upon the Lungs. *Zizipha* lenifie a Cough. Henbane-Seed, the Root of ſtinging Nettle, Fluellin, Biſtort, Comfrey, Burnet, Sanicle, check ſpitting of Blood.

The Leſſer Houſleek is of great force againſt a Quinzie.

Engliſh Saffron, Scabious, Garlick, Horehound, Spirit of Tobacco, Benzoe, deface the Character of the Tiſſick.

The Root of *Mullein* (before it comes to Flower) hinders the Impetuous Flux of the Latex to any part. The like Virtue is attributed to mother of Thyme and Ground-pine.

Zedoarie, Balm, Anacardium, give redreſs in Lipothymie, or Fainting Fits. Oyl of Cynamon in Palpitation of the Heart.

Hemlock, Gum of Juniper, afford ſuccour in the Inflammations of the Breaſt: Likewiſe Rhæas or Wild Red Poppy, Daiſie Roots, and Flowers.

The Juice of Ground Ivie, the Flower of St. Johns Wort, reform the miſhapen figure of a Phthiſis or Ulcer of the Lungs.

Hemlock, Mint, the Root and Seed of Fennel, hinder an overplus of Milk, and its curdling.

The greater Dragon, Aron, ſpoil the filthy ſhape of a Cancer.

Burnet,

Burnet, Bryony Root, Water of Vine branches, abate the Phantaſtical Longing of Women, hindering the miſchief which commonly coms upon it.

Zedoarie is applauded as an excellent proper Stomachick.

Eſſence of Bread helps Digeſtion admirably well.

The Seed of Columbine, Crocus, Horehound, Strawberry Leaves and Root, alter the Dye or Stain of the Yellow Jaundice.

Elder Berries lenefies the vehemence of the Bloody Flix.

Eſſence of Perſicaria is excellent againſt the Diſeaſes of the Meſentery.

Gladiolus, Sword-graſs, Fox-glove, are of great importance in the Kings-Evil.

Black Hellebore, Tamarisk, Garlick, Fern, Epithymum, Polypodium, Seed of Roman Nettle are accounted Remedies for the Spleen.

Gratiola doth good in the Dropſie, Anaſarcha, Tapſus Barbatus in a Tympany.

Garden Scurvy-graſs well prepared, Brooklime, Leſſer Celandine, Horſe-Raddiſh Herb two Penny, the leaves of Pine, or Firr, help to Cancel the virulent Idea of the Scurvy.

Rupture wort, Hippogloſſum, Piloſella, Semen Sophiæ, Filicula, Perfoliata are appropriated for the Cure of a Rupture of the Guts.

Herb

Herb *Paris* reduces the Inflammation of the Scrotum to an Eucrasie.

The dead Nettle, Terebinth, Ebulus, much conduceth in a Gonorrhæa.

Satyrium, Boletus Cervinus, Cubebs, the Root of Dogs stone, Umbilicns Veneris, quicken Veneral Phancies.

Oyl of Rue abates the Priapism.

Sweet Bryar Balls, Alkekeng, Juniper Berries, Saxifrage, Lignum Nephriticum, Peach stones, Lachrima Job, the Liquor of Birch, drawn from the Tree in *March*, are commended for the stone in the Kidneys.

Decoction of Red Ciches avails, in the Strangury.

Agrimony, in Pissing of Blood.

Figg leaves, Juice of Onions, Aloe, open the Piles.

Linaria, the Ashes of Vine Branches, remove the Warts and knubs of the Fundament.

Black Hellebore quilted with Cotten in form of a Girdle worn, stops the Excessive Flux of the Piles.

The Root of Sloe bush, restores the Falling down of the Fundament.

Down upon Quinces, Maiden-hair, Thapsia cause the Hair to grow.

Storks Bill, called *Gratia Dei*, Unites broken bones.

Persi-

Perſicaria, Celandine, the leſſer Bryony, take away black and blew ſtrokes.

Hypericon, Perſicaria, are excellent vulnerary Herbs.

The Root of Bryony ſteeped in Water with Oak Aſhes, deſtroys Worms in the Skin.

Gladiolus applyed, fetches out Thorns and Splinters.

Muſhroms of an Oak mortifie Carbuncles.

Strawberries are accounted a Specifick againſt the Leproſie.

The Bark of Birch, Bladders on Elm leaves cleanſe away Freckles.

A Bath made of Oſier leaves, refreſheth Conſumptive Limbs.

Lunaria is a ſpecial Remedy for a Cancer.

An Apple applyed to Warts, and buried under ground, mortifies them.

CHAP. XVII.

Laſtly, Mineral and Marine Subſtances Act upon the Idea's of Diſeaſes, by defacing, or expunging them.

THE Legitimate Spir. of Vitriol Amber, Terra Sigillata, Red Coral, Natural Cinnabar,

Cinnabar. Cinnabar of ♂. The Emeral'd ſcatter thoſe black Clouds ariſing from the horrid Spectrums of the Appoplexie, Epilepſie, introducing inſtead thereof a brightneſs and ſplendour in the Spirits. Our *Bezoartick* powder with ☽ doth notable things to this purpoſe. It operates rarely well in Comatous Evils and Watchings.

Balſam of Saturn appeaſes the furious Commotion of the brain.

The Sulphur of Vitriol Cures the Vertigo or Dizineſs.

The pure Tincture of Tutia reſpects the Good of the Eyes, cauſing the Species of Objects to be ſeen more plain.

Sal Purella, Flowers of Brimſtone, made as they ſhould be, are doubtleſs, of commendable uſe in the Quinzie, and Tiſſick.

Tincture of *Mars*, *Lapis Hæmatites*, and Vitriol, ſtop exceſſive Bleeding.

Antimonium Diaphoreticum is conducible in Impoſthumes of the Lungs. The Flowers of ☿ fixed, are ſo prized in an Empical Condition.

Bezoar, Mineral, diſſolves blood congealed, and is of great validity in a Phthiſis; but above all, the Anodine Sulphur of Vitriol is to be preferred.

Coral Revives the Vital Image in Lipothymical Perſons.

Powder

Powder of Cryſtal encreaſeth Milk.

Spirit of ♄ amends the defects of the Stomack.

Emeral'd, Coral, Sulphur of ☉ are magnified for good Remedies in Cholera and Dyſenterie.

Mars, *Saccharum* ♄ Clarifie the Spleen, Reforming it's peccant Idea's.

The Load-ſtone applyed to the Navil, cauſeth Cholick pains to ceaſe by deſtroying the Image of the Diſeaſe.

The Sea Spong, Sal Gemm, is much commended in Schrofulous Affects.

Sal Gemm Artificially prepared, is extolled in Bubonocele and Enterocele,

Mercury deſtroys all ſorts of Worms.

Eſſence of Amber, Venice Borace, Revives the Image of Virility, extinguiſhing the ill-favoured type of ſterility.

Ludus Paracelſ. reduces the Stone of the Kidneys or Bladder to it's firſt Principles.

Spirit of Mercury cauſeth the Corrupting Impreſs of the Sore in the Kidneys or Bladder to fade away; revocating a Healing Faculty.

The true tincture of Coral, purified Sulphur of ♂ puts a ſtop to Diabetes.

Antimony fixed, reſtrains the virulencie of a Gonorrhæa.

The Emeral'd Red Coral, well ordered,

gives ſuccour in Piſſing Blood.

Crocus Metallorum, eaſeth the blind Piles but above all, *Van Helm. Ring.*

Aëtites, or Eagle ſtone placed in the upper parts above the Navil, hinders Aboriti on; Situate below about the Thighs, cauſeth timely Delivery.

Oſteocolla, or *Lapis Oſſifragus* taken Inwardly, helps to Unite broken bones.

Vitriol healeth Wounds at a diſtance.

The Stone, called a Saphire, wonderfully brings to naught the Poyſonous form of a Carbuncle.

Arſenick after a peculiar manner, Cures Ulcers. Antimony the eyes.

If Hydrophobus be ſouſed in Sea Water, the Image of the Dog pourtrayed in the Phancie of him, who is bitten, becomes annihilated.

Cryſtal dug out of the Earth, reſiſts the Malignity of *Arſnick*, *Auripigmentum*, *Sandaracha*.

Thus far have I pointed at that Pharmacy, which having a Gift of Healing implanted in it, ſtrikes immediately at the inward Efficient Cauſe of our Infirmities.

In the next place, I ſhall make a progreſs in Removing the Outward Occaſional, Irritating, or Exaſperating Matter, which provokes, enrages the Archeus, cauſing it to

to fall into inordinate Paſſions, and Perturbations, whereby Diſeaſes break forth, are encreaſed, become tedious, or lethiferous, if not timely prevented.

CHAP. XVIII.

THere is not any Faculty, or Profeſſion hath more impoſed upon the Credulity of Mankind, than Phyſick, conſidering how precious the Subject is to be handled, likewiſe how eaſily we might be Convinced of the grand Errors, and abominable Abuſes, thruſt upon us, to the loſs of our Lives, yea, our very Souls, were we not obſtinate, ſelf-conceited unſpeakably Idle, and Malicious.

In a Comedy, called the Cheats, an addreſs is made to a Reverend Learned Doctor, a *Galeniſt*, for advice in a difficult Diſeaſe; who no ſooner views the Urine, but forthwith gives Councel to Bleed and purge. I wiſh this were only Comical, and were not indeed Tragical.

What Cruelty, Tyranny, Torments hath been Exerciſed by the *Galeniſts* over Mankind? What Butcheries and Havock hath been made of poor Mortals Skins, by bleeding, and purging, is practically known.

to all Perſpicacious Phyſitians every Week, yea, every Day.

How indirectly do theſe Men aſſume to themſelves priviledges, who, I'le maintain to their Faces demonſtratively, are not able to Cure any great Feaver Radically, with Judgment worthy of a *Philoſopher*.

Can any deliberate, well adviſed Man think, that it was ever the intent of any Prince, to ſet up a Company of Men to deſtroy their Subjects, or at leaſt, to ſuffer them to enjoy any Royal priviledge, if they perverſely, againſt the perſpicuous Light of Reaſon, and clear teſtimony of Fact, ſhould perſiſt in their male-praxis, their Active, wilful Homicide, at this day, when *Van Helm.* like a *Prometheus*, hath by means of Fire (blown up by a Heavenly Benediction) Diſcovered, and taught the World the Cure of thoſe truculent Calamities, which that Epimetheus, or Protoplaſtes, by opening *Pandora's* Box, hath brought upon it.

I have in *Hæmatia*, offered Dr. *Willis*, or any other Semi-Chymiſt, or Chymicophant, to make it appear by Solid Experiments, that Bleeding (as there ſtated) is an indirect way to overcome any Grand Diſeaſe. *Sed ſurdo narro dum ſibi plaudunt.* 'Tis all one, as if I ſhould vociferate to *Neptune* that he would forbear to ſwallow up Ships, Paſſengers,

gers, and Treaſure, ſith 'tis the Nature of the Ocean agitated with the Fury of a Tempeſt, to Execute ſuch miſchief. So it is equally in vain, for me to cry aloud (if I had *Stentor*'s Voice) that Dogmatiſts would forbear to deſtroy their Countrey-men; for as much as Nature, Education, Voracious Appetite of Gain, and Honour, hurry them to that End.

However I ſhall always diſcharge my Duty in reprehending their vitious Method, detecting how miſchievous it is to the Life of Man. As I have deſervedly declaimed againſt *Phlebotomie*, with Arguments, and Experiments, ſufficient to perſwade any intelligent Perſon, that it is a Reprobate means of Conquering any great Infirmity. So I ſhall at this time make manifeſt for the ſatisfaction of the Senſes of all Judicious Men, that the common Inſtruments the *Galeniſts* uſe in Purging, or carrying off the Occaſional, Provoking, Morbifique Matter are unworthy to be preſcribed by thoſe, who own themſelves Learned Doctors.

That I may therefore juſtly reprove thoſe καθηγητὰς who keep Men in Purgatory, without Expiation of the Errors of Life.

I ſhall (beſides moſt clarified Reaſons depending upon long Experience) alledge the Authority of *Hippocrates*, and *Galen*, for

the Countenancing what I deliver.

That brave Heroe *Hippocrates* hath delivered to Posterity two Aphorisms, worthy to be Written in the Frontispiece of every Honest Able Physitians House.

The Sense of the first is mentioned five several times in divers places; as *Aphor.* 2. *Lib.* 1. ἢν οἷα δεῖ καθαίρεσθαι καθαίρωνται συμφέρει &c. Also *Lib.* 1. *Aphor.* 23. τὰ χωρέοντα μὴ τῷ πλήθει τεκμαίρεσθαι, ἀλλὰ ὡς ἂν χωρέῃ οἷα δεῖ, &c. Again, *Aphor.* 25. of the same Book, ἢν οἷα δεῖ καθαίρεσθαι, &c. Likewise *Aphor.* 3. *Lib.* 4. the same words are repeated. And *Aphor.* 2. of the same Book, Ἐν τῇσι φαρμακείῃσι, τοιαῦτα ἄγειν ἐκ τοῦ σώματος ὁκοῖα καὶ αὐτόματα ἴοντα χρήσιμα: Intimating by these Repetitions, that Physitians ought to have a singular care what they purged out of the Body.

The Second most useful Rule he gives, is *Aphor.* 21. *Lib.* 1. ἃ δεῖ ἄγειν ὅκου ἂν μάλιστα ῥέων, ταύτῃ ἄγειν, διὰ τῶν ξυμφερόντων χωρίων. Denoting that in all Evacuations we ought to Observe the Motion, Orgasm, Inclination of Nature, and most convenient passages for that purpose.

If these Catharsists were Legitimate Disciples of a Master so excellently well Versed in Healing, they would never thus promiscuously exclude good and bad Juices, by their colliquating Solutives, without any Eupho-

Euphorie or Profit to the Sick Man; giving Purging and Vomiting Medicines so often repeated, that their Patients have complained they have emptied upward and downward 500. times; yea, some a Thousand, yet have found no melioration of their Health, but a decay of their Vitals.

Nothing is more Common than to meet with those, who (when for their Redress, I commend Vomiting, or Purgative *Physick*) presently Reply, they have undergone too much of that, desiring me to forbear: When some, upon promise of Safety, and Efficacy, have taken my Emetick Tincture, Emeto Diaphoret, or Emeto Cathar, Powder or Pill with benefit: Yet having found little sensible Evacuation, they have murmured, fearing lest the Physick lay in their Body to their future hurt; supposing the same malignity to be in mine, as in the *Galenical* Solutives; and that we were to judge of the Patients Restauration according to τὰ χωρέοντα τῷ πλήθει the largeness and number of Sieges.

The miserable Experience of Colliquating Purgatives, taken into my own Body, the space of Seven or Eight Years, without any solid Cure, taught me that the uncorrected Catharticks of the Dispensatory often-

times carry off peccant Juices, without profit, making as much as they discharge, wronging the Ferments, weakning the Tone of the Stomack, forcing Nature to move a way contrary to the stream of her own ἐγκλισις and the ῥοπὴ of the Morbifique Dross.

And when at any time there succeeds any Redress after plentiful Evacuations by this means, it is by Accident in Robust Bodies, where the Disease is trivial, Nature standing upon her own Leggs, the Vessels permeable; also an Impetuous motion in the Matter attenuated, ready upon an easie Irritation to be sent packing. However this Exploit will not Nobilitate a Physitian, or his Art, seeing (take one time with another) this way doth double the mischief to the Good. Neither is he upon this account able to promise the Radical Cure of any great Infirmity, very rarely, when φύσις is sitting, but never when she is jacent. Then truly this is no more than the good Old Woman can perform by her simple Method; wherefore for Satisfaction of Ingenuous Lovers of Knowledge, let us a little contemplate a Beadrol or Register of their stronger and weaker Solutives, with their Correctiors.

Can any one, who knows what belongs to poysons, believe that Gum Arabick, Tragacauth,

gacauth, Bdellium, are in any proportion fitting Mortifiers of the poyſon of Colocynthis, which hath proved Death in the Stomack of many a Man?

Is Vinegar ſufficient to amend the virulency of the Roots of *Eſula*, Lawrel, or Mezereum, *&c.* Can Milk tame the Cacoethie of *Elaterium*, the Acid Gas of Sulphur, Scamony? Or the Juice of Quinces the Root of black Hellebore? Or Water waſh away the Realgar of *Lapis Lazuli*? I could never find yet by repeated Eſſays, that Sanders, Violets, Ginger, Maſtick, Anniſeed, Cinnamon, Saffron, Daucus Seed, Almonds, Penidia, Pepper, Spikenard, with ſeveral Gums, have any power to take off, to a purpoſe, the Deleterie Nature of Grand, boyſterous Catharticks; neither do they otherwiſe than Diſguiſe the more gentle Poyſon of Minoratives (as they call them) as Manna, Caſſia, Reubarb, Sena, Agarick, Myrobal, Carthamus, Mechoa, Soldan, Turbith.

I grant ſome have now and than a preſent eaſe by uncorrected Purgatives; but 'tis no other than what happened to the Doctors Servant, who, upon eating two or three Spiders, diſcharged her Stomack, had a ſtool or two, ſo was for a while freed from her Grief.

For all that, let me give a Caution to thoſe, who without ſcruple ſwallow down

In-

Intoxicating Compounds, Electuaries, Potions, Pills, or Powders (far worſe than a ſimple Spider) that at length by frequent ſumption of the ſame, they make not an Indeleble Character or Impreſs upon the Stomack, never to be razed out by any Art (as I have known) the Thread of their Life being cut ſhort (according to Humane probability) half in half: withal what they enjoyed had much feebleneſs and irkſomneſs in it.

How can it indeed be otherwiſe, foraſmuch their Oracle, *Galen* ſaith very true in this: *Omne purgans Naturæ Inimicum.* Certainly, *Naturæ bellum inferre Odioſum.* He that Offers violence to the Vitals, takes a courſe to diſſolve the compage of his Body the ſooner.

Neither do I charge their own proper Emeticks, or Catharticks, as Malefactors, but I moreover accuſe thoſe they have borrowed of the vulgar Chymiſts, *viz. Infuſio Croc. Metal.* abuſively called *Vinum Benedictum*, ☿ *Vit.* ☿ *dul Sublimat*, ☿ *dul Præcipit. Turpet Miner. Vinum Antimo. Vinum Rubel.* Theſe are their ſcandalous Chymical Medicines, as bad, if not worſe, than thoſe which Mountebanks, cheating Aſtrologers, or thoſe Quacks, who with their Ominous Bills, make a moſt doleful noiſe

noiſe in the ſtreets, and every corner, worſe than ſcritch-Owls, or Night Ravens.

'Tis not ſtrange then that the common ſort of People, yea, even thoſe of better Quality, know not how to diſtinguiſh between Chymical Preparations, Real, or counterfeit; thoſe ſafe and Hazardous: between Efficacious and Fruitleſs, Elaborately defæcated, Philoſophically handled, and thoſe ſlightly contrived, or rudely ſlubbered over.

Herein lies the cheat, that the *Galeniſts* aſſuming to themſelves the Name of Chymiſts; Incogitant, unwary Perſons take it for granted (by reaſon of the Authority, prevailing credit, they have gained among Perſons of Degree, by ſeeming to be what they are not) that Men of ſo many Letters, muſt needs be the only Legitimate *Sophi* in our Science; whereas through want of Integrity, Induſtry, Difficult Labour with their own Hands, Magnanimity, Arnauty, a Deſign of Noble Enterprizes, it is impoſſible they ſhould arrive to any pitch of Knowledge in Pyrotechnie.

So weak are the Judgments of ſome of our Academicks, even thoſe who Rank themſelves among Scholars of the higher claſs, that I am ready to bluſh, obſerving what ἀμαυρωσία is in their Underſtanding, how

how dim ſighted their minds are, to make a right Diſtinction of things, and to value them as they are in themſelves.

Theſe are they, who aſſent that Dr. *Willis*, with certain others, are able Chymiſts, becauſe having ſtolen a plat-form of more refined *P*hiloſophy out of *Van Helmont*, they have made a large ſpacious Rhetorical ſuperſtructure, moſt part Sermocinal, little practically Salutiferous.

Let me tell thoſe, who covet to Learn, 'tis not a vaſt Library, profound ſpeculations in a *C*loſet, an Eloquent Tongue, a dexterity in Writing Elegantly, a pretty ſlight in preſcribing after the manner of their boaſting Method, a concourſe of multitude of *Patients*, the Applauſe of Great Men, *P*rofeſſors of the Univerſity, *Virtuoſi* (who of all Men methinks, ſhould be moſt cautious how they acquit Dogmatical *P*hyſitians) nor the Vogue of certain altogether Intereſted Apothecaries, Chirurgeons, Midwives, or Nurſes, can juſtifie a Man as an Authentick, *P*hiloſophical Chymiſt, unleſs he walk plainly, according to *Helmontian P*rinciples, *viz.* Renounce *P*hlebotomy altogether, according to the Indication of Evacuation or Revulſion; laying aſide all ill-conditioned Vomiting, and *P*urging Inſtruments, *P*rædatorie Diaphoreticks, Cholagogs, Grating,

Grating, Fretting Diureticks, and divers torturing palliating ways.

He then that will rid the body of thoſe cadaverous, Foul, Out-lawed, Fretting Excrements, like Thorns or Splinters extimulating the Archeus, to make ſundry Ideas of Calamities: Let him hunt after thoſe Remedies that the Vitals have a pleaſing Guſt for, which Obſecundate and follow the Genius of Nature in the propulſion of Impurities, whereſoever ſited, what way ſoever tending, withal obtain a Faculty μεταβατικὴν to turn by meer contact any thing depraved in the Body to a better condition.

Seeing 'tis moſt difficult to attain, *Paracelſus* his, or our great Philoſopher *Van Helmont*'s Arcana's, *e. g. Tinctur Lili ab Electro Minera. Mercur. Vit ſtibii proles Integra. Tinctu Lili Antimon. Mercurius Diaphore. Element. Ignis e Cupro*, ☿ *Corallat*, &c. Let him put out himſelf to the utmoſt, uſing all means poſſible to purchaſe ſuch a Pharmacy, agreeable to the Doctrine of our Philoſopher, Fabricated according to his Rules in general, endeavouring κατὰ πῆ to imitate his Illuſtrious Spagyrical Secrets, ſo by degrees let him aſpire to greater things.

Let him ſtudy to defæcate throughly the Sulphur of ☉, that it may be at the Com-

mand

mand and beck of Nature, exterminating whatsoever annoys without blemishing the Ferments.

Let him Marry the well purified Sulphur of ☉, to the sweet Sulphur of a Vegetable, entertaining both into a delectable Bath.

He ought also to digest ☉ with an Alkali; afterward to extract a high Tincture, subservient to Nature, in cleansing, sweeping away filth or dregs in the Body, making a Happy alteration in the Texture of degenerate Juices.

The Red and Citrine Sulphur of ☉ made by præcipitation, well sweetned with the Alcohol of Wine, afterward intimately joyned with a Solar Sulphur, fulfills the dictates of Nature, in proscribing *per loca Commoda*, without damnifying the stomack, whatsoever is Rebellious, Conspiring against Life, stirring up the Archeus to Indignation.

Bezoard, *Mineral*, *Solar*, *Luna*, *Jovial*, may be so coyned, and such a stamp set upon them, that they may safely, and effectually agitate the Morbifique Matter, Hunting, Chasing it every way, without offering Injury to the Noble parts, or leaving an Evil Tang behind.

The Yellow Sulphur of ☉ like the Common, likewise it's Cinnabar, worked upon Phi-

Philoſophically, will bring to paſs the former End powerfully.

Out of the Flowers, Regul, Glaſs of ♁, may be extracted harmleſs, gentle Emeticks, Cathart, Diaphoret, Diureti. always leaving an Euphorie and Euphraſie behind.

☿ Well nigh fixed with ☉ or ☽ doth aſſiſt Nature to diſturb, Ferret, profligate, vitious, lentous, ſtubborn, coagulated foulneſs, παλαχθον with Relevation.

Our Emetocathar, Emeto Diaphore Powder, or Pill; our Bezoar Powder, as I can fabricate it by the Adjunct of ☉ or ☽ take part with Nature to help it to Conquer great Evils, excluding the Noſopoietick Thorns and Bryars, thoſe Goads in the ſides of the Archeus, extimulating it to Extravagant Paſſions, through the Sluce, or Out-let moſt patulous and Convenient: Withal they ſweeten ὀξυχυμον, any extream Acid, mortifie malignant Idea's of the Scurvy, &c. taming great acute Griefs ſafely, generally affording Solace. This they Act whether they Vomit, Purge or no, keeping in it's Integrity, what is ſound, and meliorating what is depraved.

Our Emetick Tincture is endued with the ſame Excellency with the former, but Operates more inſenſibly, and with ſomewhat more Advantage to the Vital ſtrength.

Our

Our Pil. Polychrest causeth an Eutony in the stomack, helps Digestion, purifieth the Blood, dilates Coarctations, or Constrictions, opens Passages Obstructed, dam'd up with gross congealed stuff, which it attenuateth, abstergeth. It allays, Edulcorates sharp fretting Liquors: It sweetly dischargeth any thing noxious through the Intestines, Kidneys, Gullet, Wind-pipe, and Skin, with Augmentation of the strength, without impairing the Ferments, or Offending the Parts. He that possesseth this Pill, need very seldom prescribe a Glyster. I my self have taken many Thousands, and given multitudes of them to others, to the diminution of that stubborn Infirmity the Scurvy, the Advancement of the Vital Faculty much suppressed thereby.

Common Sulphur Sublimed with ♂ is no contemptible cleanser away of Impurities, Lodged about the *Hypochondries*, διὰ τὴν ξυμφερόντων χωρίων.

Colocynth. Scamon. Elateri. The Root of Esul, *H*ellebo. Alb. digested with a most refined Mineral Sulphur, and Salt of Tart Volati; so that their Poysons become introverted, evade Friendly Catharticks, Diaphoret, Diureti, sufficient to assist the Archeus to subjugate Ferine Refractory Diseases.

The

Ἡ τέχνη μαιευτική.

THE ART of MIDWIFERY Chymically Asserted.

WHat Calamity, Exorbitant Passions, and dreadful Pains of the Womb succeeded the depravation of the Stomack by Lustful Fruit: How at this day each Membranous Body darts Benevolent, or Malevolent Aspects one upon another reciprocally, according as they are well or ill affected, is known to the Theological Physitian. These two Membranous Vessels contain the Seminal Cause of those innumerable Infirmities belonging to Woman-kind double to Man; sith according to *Plato*, she harbours, as it were, Ζῶον ἐν Ζῳῷ.

To find out Remedies adequately effectual to amend the Irregularities and Extravagant Motions of this Uterine Animal, requires a most expert Philosopher; but to

appeaſe or tame ſometimes it's furious Raging Commotions, will put one upon the ſearch of ſomething Magical. He that thinks any *Galeniſt* μαιευτικὸς profeſſing Midwifery, Exerciſing a Function herein to be ſufficiently furniſhed with Abilities for that purpoſe, is meerly led by the Opinion of the World, not by ſolid Reaſons, and Repeated Experiments. For I can prove it in the General Impoſſible ex Facto (if I were put to it) that any but the Legitimate Chymiſt, can Relieve, or Cure Uterine Calamities ſafely, gratefully, effectually, and ſpeedily. The truth of what I here deliver time will make perſpicuous.

When I was firſt called to this Science of Phyſick, I was Adviſed to apply my Studies in eſpecial manner to the Art of Midwifery, which I eaſily liſtned to, being captivated with conſiderable gain amounting thereby, apprehending it principally a Manual Operation not difficultly to be attained. But my modeſty, and ſecond thoughts of aſpiring to a more ample Knowledge in Phyſick, took me off. And well it ſo happened according to Divine Providence, ſith had I inſiſted upon that Subject, I had neither been any whit an Experienced Phyſitian, nor skilful in the Feat of obſtetricating. For I plainly diſcovered afterward, that to one

one ἀδῖνων in Child-bed Labour; who juſtly called for the Hand of any Man with his Chirurgical Inſtruments, upon the Account of a Dead Child, or the prepoſterous indirect Poſition of the Living, Hundreds required the help of a Learned Chymiſt; affording proper Remedies for the Aſſiſtance of the Vitals of the Mother and Child, to the End, that this great Work of Happy partitude or Delivery might be performed as it ought.

Wherefore the accompliſhed Chymiſt, who can Vindicate his Analeptica, Antipyreta, Antihyſterica, and Anodyna far tranſcending the *Galenical* Preparations in all ſtubborn Maladies whatſoever, ought to be eſpecially conſulted with, when ſorrows of bringing forth infeſt the Miſerable Woman. Many remarkable Hiſtories to this purpoſe could I relate, the ſpace of Eighteen years, wherein I have obſerved a conſtant redreſs of thoſe grievous unprofitable pangs, to follow the Oblation of our Pharmacie, without the production of preter-natural Heat, or any other bad Symptom. Moreover, moſt Parturients, or Child-bed-Women Miſcarry, by reaſon of Irregular Dyet, through Malignant Feavers ariſing from the Scurvy, retention of the Lochia, raſh reſtriction of Enormontick ſweats, indiſcreet

Management of the Milk, as happened to my own Wife, who after the Peſtilential Feaver was Maſtred by proper Antidotes, was deſtroyed by the Ignorance of a Midwife, applying to the Mamillary Emunctory a Topick, which in a dozen hours cauſed a total *Anadrome* of the virulent Milk toward the Center, whereupon a great Coagulation of the Blood followed, *Hæmoptyſis* the privation of a commodious Univerſal Sweat, Dyſpnæa, and other direful Accidents. In all theſe Exigents the Learned Iatrical Chymiſt, not the *Noſo-Poietick Galeniſt*, ought to be ſought unto for Advice.

Had I Opportunity to enlarge, which I may hereafter, I could demonſtrate how inſufficient theſe *Galenical* Opinionative Men-Midwives (as they call them) are to prevent Abortion in Gravids; to remove the deep Impreſſions of Furious unbridled Paſſions and Perturbations, the evil conſequences of Bruiſes by Falls, or Strokes; to rectifie the depraved Appetite, to preſcribe a Salutiferous Dyet, before, and after Lying in; to Adminiſter competent Corroboratives for the welfare of Mother and Child, and the Auſpicious promotion of her bringing forth. I could alſo make it apparent by our Theory and Practice, how Ignorant the *Galenical* Obſtetrications are of the Right

Method

Method and Means of Curing the manifold Diſeaſes incident to poor Infants; how Thouſands of Children have ſuffered through the unadviſed Adminiſtration of Diaſcordium, and other Opiats. But ſtudying conciſenes I muſt deſiſt at preſent, being ready upon all Occaſions to maintain by Fact what I have here aſſerted.

The Character of a Legitimate Ortho-Chymiſt.

THE Legitimate Philoſophical Chymiſt hath laid his Foundation in Learning. The Inſtitutions, Notions, Axioms, and Theorems in Natural Philoſophy delivered to him, he doth not take up on meer truſt, without a ſevere ſcrutinie into the Truth of the ſame by the Teſt of Experience. His Theory, and his Practice, His *Ratio* and *Exploratio* go hand in hand.

He is able to give an Account of the Beginning, Progreſs, Entelechy, Declenſion, and Retrogradation of Phyſical Bodies; the Aitiologie of the Defections, Interpoſitions, Eclipſes, Alterations in Nature, principally of the Infirmities, and Maladies belonging to Man's Body, according to whoſe Indications, *Phænomena*, Symptoms, Fruits,

and *Products*, he finds out, and applicates appropriate Remedies. He works with his own hands, taking into his own Body first for tryal χειρωνάκτια his Manufactures, that he may understand whether they be Authentick, or Apocrypha before he dares offer them to his *Patients*. He is furnished with some prevalent *Polyacea's*, which he carrieth along with him whithersoever he goeth, ready to be exhibited upon all Occasions, either for the sufflaminating, or putting a stop to the full Carreir of an acute Disease (till a more eompleat provision of Medical Instruments can be brought forth) or for the forthwith breaking the Egg, and suffocating the Embryon of any Ferine Calamity.

His most preheminent Intentions in Curing is to uphold Nature, to pacifie the fury and perturbation of the Archeus, to expunge Morbifique Idea's, for which purpose he studies by all means to remove the Occasional cause of all Griefs, without annoying the Ferments of the shops of Digestion.

He is not deficient in a competent necessary knowledge of Anatomicks and Botanicks, so far as they manuduct him to the Cure of miserable Man (being satisfied that the Life of Mortals, if it were far longer, is too short to Anatomize *Materia Medica*, that the Essential

tial Virtues of Concrets may be Elicitated) but he deſervedly ſets at naught, and derides the Galenical Theatrical periergies, Curioſities, in diſſecting Bodies of little uſe, unleſs for Oſtentation, to get *Practice* and Applauſe among the Ignorant Vulgar.

He Operates not according to the expreſs Letter of a *Tyrocinium Chymicum*, nor gives credit to it further than General *Philoſophical* Rules; his own Intellect and former Iterated Experiments direct him.

He claims, as his juſt Right, the Cure of outward, as well as inward corporal Evils. He is ſeldom but as a Man miſtaken in the Prognôſis, or Prediction of Life and Death. His promiſes and performances generally accord. He ſtands not gaping for a Critical day, but forthwith falls to his buſineſs of Animating the Vitals, for the Expulſion of the Enemy without Truce.

He hates to do any thing wilfully as unworthy of a good Moraliſt, and an Elected Phyſitian; but ſtudies by all means poſſible, to keep up the Credit of the Art, without proſtituting it to Lucre or Luſt; and he is indifferent whether he enjoy the favour of Great Men, unleſs out of a candid reſpect for Truth; chuſing rather to be then to ſeem a Healer of Man's Infirmities Fundamentally: Wherefore he deteſts an Hermaphroditical

Chymiſt, & his Linſey-Woolſey Texture halting (for his unworthy by-Ends) between two Opinions, one that by ſurreptitious means raiſes his Fame, adorned like the Jack-daw, with other Birds Feathers, making the World believe they are his own by Birth-right. His Integrity makes him daring, the precious value of the Subject he works upon zealous, the thoughts he entertains how far ſhort he yet comes of the height of this unlimitted Science, makes him humble, ready to Learn of any who offers a Demonſtration: Neither doth himſelf deſire to be Credited farther than Reaſon and Senſe ſhall induce.

He rather diminiſheth, than enlargeth the Virtues of his Remedies, by no means attributing to them what they are not able to effect, brought to the Touch-ſtone of Iterated Tryals; neither doth he magnifie thoſe as Elaborate Medicinal Arcana's, Muſtering up a long Scheme of them, when in all probability not one deſerves that Title. He is ready to meet any one of Literature to confer with him about the well-fare of a Patient, to be informed what is moſt fitting to be done, ſuppoſed all Animoſity, and all confeſſed Paſſion be laid aſide, withal allowing Matter of Fact to determine the controverſie. He hates to ſupplant another Phyſitian

Phyſiitian, by uſing unworthy means to get a Patient out of his hands, or to paſs a cenſure more than he can prove: yea, were not the Conteſt about matters of the higheſt importance, whoſe indifferent lukewarm or Conniving Defence would endanger the Soul, he would ſcorn to hurt or attaint the Fame, Reputation and Honour of his greateſt Antagoniſt: however, upon a cordial reſipiſcence would be the firſt would cover his Lapſes, and ſet him right.

A Character of the Pſeudo-chymiſt or Counterfeit.

THe Pſeudochymiſt is an Upſtart thing, as it were a Muſhrome, ſuddenly ſprung up, receiving, for the moſt part, his Seminal Being from the Publick Preſcriptions of the *Galeniſts*, their diſreſpect to the Chymical Orthomethod of Healing, and their groſs Ignorance in handling *Materia Medica*.

Hereby this Fungus animated, having by Accident, Contract, or another By-way purchaſed ſome ordinary Medicaments, which he prodigally giving without any preciſe Method at a venture in difficult Diſeaſes,

ſeaſes, becomes more cryed up for his notable feats in Phyſick by the Multitude than the Dogmatiſts, both conſpiring alike to ruine man. Thus farther emboldned, he ruſheth in at the back-door diſguiſed, ſtrait falls to act his part on the Scene of this Microcoſm, with a full deſign to cheat all that he can draw to him. Then from a Mechanick, as a Gunſmith, Tailer, Shoomaker, he is by the bewitching Tongue of Nurſes Midwives, or the like Gang perhaps raviſhed with his jugling Aſtrological Prodictions metamorphized into a Formal Doctor, who created by the rabble at firſt, and clambring higher by vulgar ſteps, at length inſinuates by his Impoſture, Wiles, Craft, Impudence, and Flattery into ſome great Mens Favour: upon this he forthwith paſſes currant for an approved Chymiſt; although, if he ſhould be put to the Teſt, he would turn all into droſs. To advance his baſe enterprize the more, he hath in readineſs, his Emiſſaries, whom he hires or Bribes to trumpet out, magnifie, and extol his rare Cures: he endeavours to proſtitute this Chaſt Art, to make it a very Whore to his Luſts, Pimp or Pander to compaſs his vile Ends. He is Impudent beyond expreſſion, and becauſe Stupid and Ignorant, a moſt ſworn Enemy to Learning: yet will admire *Van Helm.* al-

although he never read him, nor is in leaſt able to underſtand him, though Tranſlated into his Mother Tongue. He boaſts of his Specious Furnaces: but ſeldome handles a retort himſelf, yet will tell you what *Herculean* Labours he hath undergone; what he hath atchieved: making compariſons with the Beſt. He and the *Galeniſt* are herein well met for Subtlety, for like Apes, they know how to take Nuts out of the fire with the Paw of the Cat. This Foul Bird ſuch as the Poet ſpeaks of (*contactu omnia fœdans*) hath a ſtrang faculty by the enchanting melodious Tune of his Long Bill, ſetting out his wonderful Cures, to draw one into his Net, hiding the reſt of his ugly body, till he hath picked your Pocket, wronged your Health, or mortally wounded you.

He Counterfeits the true Chymiſt (as the Hyæna a Mans voice) tempting unwary people to come unto him, and then worries them. He, and the Chymical Galeniſt, like *Davus*, confound the whole World; ſo that few know how to chuſe the Right, and leave the Wrong Way of Curing. He is ſtill ſowing his Pſeudochymical Tares ſo thick, that Orthochymical Wheat is in danger to be ſtrangled thereby. Although he be really of no Religion, yet ſometimes he, as well as the *Galeniſt*, will profeſs to be of ſome Con-

Congregational Church, or of ſome Fanatical Conventicle, to the end, being changed into an Angel of Light, he may ſet a ſpecious gloſs of Piety upon his fraudulent ways, hereby gaining more reputation amongſt the Brethren, he may cozen his Patients more plauſibly. At his firſt entrance upon Pſeudochymical Devices, he pretends to be a great Aſtrologer, thereby to determine whether the Sick ſhall live or die: yea to make him more notoriouſly famous, he undertakes to tell Fortunes, to inſtruct the people how they may come by their ſtolen Goods again, whether Mariners ſhall make proſperous Voyages, whether men ſhall meet with good or bad ſucceſs in Marriage, Women with the like, *&c.* But afterward having pretty well feather'd his Neſt, by plucking thoſe Credulous Gulls who have ſtooped to his Call, alſo now his Art of caſting Figures becoming more and more ſuſpected, likewiſe conſcious to himſelf the Heavens will not ſuffer any longer his Impoſtures; he begins to lay aſide Ouranoſcopie, thinking it beſt *non altum ſapere*, ſith *quæ ſupra nos nihil ad nos*, and betakes himſelf to Ouroſcopie, where he fixes, pretending to be a notable Piſpot Prophet, to tell by bare inſpection of the Urine, without farther enquiry, what's the Diſeaſe, whether the

the Party may recover, and how long, *&c.* To this *Hocus Pocus* Women of all Sorts and Degrees flock to know whether they be with Child; yea ſuppoſed Maidens to be reſolved whether their Tympany be Inteſtineal or Uterine, how they may be rid of the laſt with privacy, whoſe expectations he ſays, upon good Terms, he is ready to ſatisfie to all intents and purpoſes, by means of a ſecret knack he hath attained.

I could acquaint my Countreymen if I had leiſure, with multitude of Gins, Traps, and Snares this Baſtard Chymiſt lays to catch the ſimple harmleſs man, that he make a Prey of his Body and Purſe.

In ſhort, he is a moſt Peſtilent Animal, no more fitting to be tolerated by the Magiſtrate, than Wolves and Foxes amongſt Sheep.

A *Short Deſcription, or Explanation of the Happy Efficacy, and Sanative Virtue of Our* STOMACK ESSENCE.

THE Grand Oppoſers of the Ortho-Chymical way did put me hard to it at firſt, by reaſon of the Implicite belief moſt Men have Supinely, and in a blind manner of Obedience (without further Scrutinie, yielded to their Authority and Antiquity) to preſerve this moſt Uſeful, Florid, Splendid Remedy, *Eſſ. Stom.* from being blaſted, or extinguiſhed by their malignant Breath, more miſchievous to the Truth of Direct Healing than any Mephitical damp to the Life of Man.

However *νικᾷ ἡ ἀλήθεια creſcit ſub pondere Virtus*, the more they have endeavoured to ſuppreſs it by faſtning falſe weights of Defamation to it, *viz.* that it was too hot, inflaming, burning, too ſtrong, violent, conſuming the Radical moiſture, ſhortning the Life, withal undervaluing it, that it was no better than Pepper drops, and that it might be made in half a dozen hours, which Dr. *Merret* unworthily Reported behind my back, who (when I came to face him offering to give it under my Hand preſently to be bound to reward him with a Hundred pounds the next

next Morning, if he would teach me to make it in twenty four hours) replyed by way of Colluſion, that he could counterfeit it in that time. I ſay, the more theſe Chymicophants have labour-ed to ſink down this Noble Remedy, the more it hath ſprung up, and flouriſhed to their grand ſhame: Yea, I dare averr upon Reaſonable Experimental grounds, this Polyacea will be eſteemed by Poſterity one of the beſt Medicines for it's general Utility to the Life of Mortals, Innocent Nature, Pleaſant Guſt, and eaſie purchaſe that ever yet came to light. He that will may read the juſt Vindication of it, Publiſhed formerly, none of my Adverſaries daring to oppoſe it openly, unleſs a tergo ſneakingly below a Generous Man.

What Excellency I have here Attributed to it, rather comes ſhort, than tranſcends it's deſert. This Medicine is not with little Labour Fabricated, being brought over in Glaſſes above twenty ſeveral times, and digeſted many days. It conſiſteth of three pure Volatiles, United, fetched out of the Store-Houſe of Animal, Vegetable, and Marine Subſtances, which produce theſe Salutary Effects following.

It exceedingly ſtrengthens the Stomack, helps it's Digeſtion, encreaſeth and maketh Active the Vital Spirits, and their Inſtruments by which they work (called Ferments) rectifies the Spleen, ſcatters and expels Wind, Vapours, or any wandring wild Spirit, which flies in a moment from one place to another, vexing the parts. It ſweetens in ſome meaſure the ſharpneſs of the thin Liquors in the Body, which often-times cauſes pains, Feavers, *&c.* It ſubtilly enters the Veins and Arteries,

Arteries; being carried about with the Blood, which it very much cleanses. It carries off to the out-side whatsoever is impure, causing a kindly breathing in the Skin. It also causeth Urine, conveying Gravel from the Kidneys, hindring that it may not be engendred and fixed. It is helpful in difficulty and pain of making Water, coming forth sometimes by drops. 'Tis of great Service against pains of the side, the Colick, Griping of the Guts. It is a very great Cordial, preserving from fainting, and restoring those who are surprized with loss of Vital Spirits. It is very effectual to keep one from, and to Cure Surfeits. It is very powerfully good against the Scurvy, or any poysonous, ill-conditioned, infectious Evils. It prevents, and helps to Cure all kind of Feavers. It quencheth the Thirst to an Admiration, above all supposed cooling things whatsoever.

It bringeth Preternatural heat or coldness to a due moderation, by removing the Efficient Cause thereof, reducing the parts to their former strength. It is available against Fits of the Mother; the Whites. It dissolves Congealed, Curdled Matter; ripeneth raw Juices, bringing them either to a better Condition for the Use of Nature, or preparing them to be sent packing out of the Body, by convenient ways and Medicaments. It abates a nauseous Disposition, or Vomiting, by confirming the Membranes of the Stomack, and by promoting the throwing off that which disturbs it. It curreth, and cleanseth away slimy Birdlime-like Flegm, giving ease in difficulty of Breathing, mitigating the violence of the Tissick. It is admirably useful against Melancholy Imaginations,

Passions

paſſions from the Spleen, *&c.* called *Hypochondriak*: an evil ſtate of body ariſing for want of proportionable Nutriment, or from Galenical Medicaments. It availeth againſt the Dropſie, or Conſumption. The frequent uſe thereof ſtrengthens the Brain, Sinews, Loyns, Memory, and all the Senſes.

Stom. Eſſ. outwardly applyed, challengeth noble effects: For 'tis very Healing, Balſamical, curing green Wounds and plain Soars, being often touched therewith. I have hitherto found it conſtant in happily Curing Burnings, Scorchings or Scaldings: ſome drops being frequently diſtilled thereon, and forced inward by the bottom of a ſmooth Glaſs.

I cannot but experimentally commend it as one of the beſt aſſwagers of the pain of the Teeth, I have hitherto met with. It is alſo of great force to preſerve them from corruption, likewiſe in part to reſtore them; reſiſting the putrifaction of the Gums.

Neither is it to be contemned for the mitigation of the pains of any part, ſtrengthning and quickning the Vital Spirit thereof.

With many more laudable properties is *Stom. Eſſ.* or *Alexi ſtomachon* endued, which the frequent uſe thereof, and a longer ſtrict obſervation, will bring to light.

The quantity to be given, is meaſured by the greatneſs and ſtubborneſs of the Diſeaſe: for ſometimes ten or twenty times as much as the common portion, ought to be offered: neither is it to be feared that any hurt will ariſe therefrom.

The ordinary Doſe, or extent of giving it, is twenty, thirty, forty, fifty, ſixty drops in a draught of any Liquor, as Beer, Ale, ſeparate or mixt; ſometimes Wine, as Sack, or whatſoever doth beſt re-

liſh with the perſon. It may be taken at any time when the Stomach is out of order, troubled with Indigeſtion, Wind, Pains, Gripes, or any of the foreſaid vexations; then let them take liberally thereof. He that conſtantly takes every morning thirty or forty drops, ſhall prevent many miſchiefs in reference to his Health.

I doubt not but the Galeno-Chymiſts, or the Pſeudo-chymiſts will like Apes endeavour to imitate and counterfeit this experienced *Eſſence* (which before I am convinced by Fact, I ſhall preſume to prefer before any Medicament of its rank, yet viſibly extant among us.) Of ſuch I ſhall adviſe my Countreymen to beware, for theſe Adulterators will but diſgrace and degrade it; for I am ſure none can find out the true way of making it, unleſs he be a knowing Philoſopher, working with his own hands, and taking Preparations into his own Stomach. Thus much I advertiſe; He that dextrouſly can volatilize Salt of *Tart.* may do ſomething tending to this purpoſe, otherwiſe not.

He that deſires to be farther inſtructed concerning the defence of the Virtues of this *Eſſence*, and the diſproving of what is ſpoken againſt it by Malevolents,; let him read with integrity the juſt commendation of it in *Hæmatiaſis*, &c.

Indefatigable perſeverance in opening Bodies by the Fire, and the repeated Aſſumption of what was thence produced, hath brought me to the knowledge of a Pill I call *Polychreſt*, which conſiſts of three Golden *Sulphurs* from Minerals well purified, and friendly to Nature; whoſe innocence, as well as effectual Operation, is remarkable, and upon tryal to be juſtified by any who underſtands a good Remedy. They are conducible in moſt Diſeaſes,

ſes. They act by cleanſing, opening, corroborating and purifying the Blood, without leaving the leaſt ill impreſs behind, for they contain no laxative ſo noxious as *Senna* or *Rowbarb.* they are of great force to conquer the Scurvie: alſo prevalent againſt the Dropſie. They prevent the Stone, and carry off Gravel. They ſweeten ſharp Liquors in the Body. They overcome the Venereal or foul Diſeaſe, if taken a conſiderable time: neither is it to be ſuſpected, that one may be weakned by the long frequent uſe of them; for they, contrary to other purging Concretes, make one more luſty and vigorous, as I have found in my having taken many thouſands of them with an advancement of my ſtrength. They reform the Spleen; help to cure Feavers, prevent relapſes and long Maladies.

They may be ſwallowed at any time of the day or night; neither will they cauſe injury, but rather benefit, if they looſen not the body in twenty four hours, which is rare, for uſually they give a ſtool or two in that ſpace.

The Doſe is two or three Pills a little before Supper, or early in the Morning. The Patient proceeding thus for three or four days, and reſting a day or two, and then repeating them.

Tinct. noſt. Emetica, is profitable in all Malignant Feavers, in the griping or looſneſs of the Belly, difficulty of Breathing, pain of the Sides, Headach, Diſeaſes of the Stomach & Spleen. It leaves the Vitals more cheerful and active. It matters not whether it work or no by vomit or ſtool; however, it will do good by Sweat, or cauſing Urine. If the party be capable, it may be given a week together, at any time of the day or night, I often give it in bed.

Pul. Emeto Catharticus is profitable in many Diſeaſes

seases, (as *Emetica Tinctur.*) It searches out the Morbifick matter, leaving wholesome Juyces untouched: when other Vomits are given in vain this Profiteth.

Pil. Emeto Cathart. are useful for the same Diseases, as *Pulvis Emeto, Cathar.*

Polyacea, Tinctura Solaris, or *Balsamica*, are great supporters of Nature, the tamers of Malignant Feavers; they go into all parts, illuminate and augment the Archeus or Vitals. They carry off by Sweat, Urine and Expectoration. There are few Diseases which willnot somewhat yield to these Cordials, if exhibited in a just proportion.

Elixi. Proprietat. most resists Putrifaction, opens the Spleen, helps Digestion, purifies the Blood: It is very cordial, expels *Menstrua* stopped, and gives a check to them flowing excessively. It is most efficacious to cause an easie and speedy delivery in difficult labour of Women. Its Dose is from ten to an hundred drops or more in strong Liquor.

With several other salutary Remedies could I acquaint the World; but now I must desist, hoping God may spare my life till the Edition of my Physical Observations: the history, cause, & cure of 3 Cholick-stones, of a vast unwonted magnitude: also the History of the *Exection* of the Spleen out of a Dog, that lived two years and a quarter after very lively and well; with sufficient reasons to back the Experiment: the Diseases of the Spleen, with preservative and Curative Instructions of the same. Lastly, a *Synopsis*, or Abridgment of *Loimotomia*, the dissection of a Pestilential Body; all in Latine, wherein *Materia Medica* and its Philosophical management shall be more amply examined.

From Queen-street, *formerly called* Sopers lane, *in* Well-court, *nigh* Cheapside.

Γαλωδ-μέμψις:

OR

A juſt Complaint of the Deceitful, Dangerous and Pernicious Method or Way of Curing, obſtinately inſiſted upon by the Galeniſts *at this day, when a far better means is found out by the Philoſophical* Chymiſts: *Alſo the Advantage or Benefit ariſing from a Legitimate Learned Colledge eſtabliſhed by Authority: Moreover, an Invitation to the* Galeniſts *to become* Ortho-Chymiſts.

TO offend, when a man, neither knows nor is taught better, deſerves Pity. To act amiſs through an Importunate Imperfection, with an earneſt deſire to reform, argues Ingenuity, and a Noble Spirit: But wilfully to perſiſt in a Capital Errour, to the Ruine of aur Neighbour, when one is Advertiſed thereof, and may have better things indigitated to the Senſes, makes one guilty of abominable Wickedneſs.

The time was 26 years paſt, that following thoſe Dogmatical Rules received from Antiquity, I did help for two or three years to fatten the Churchyard, howſoever with many anxious thoughts, much regret and checks of my Soul, that I neither did, nor could tell how to perform my Duty with more ability in this Weighty profeſſion. So diſquieted was I night and day upon conſideration (how being ſent for in the beginning of an Acute Evil I ſuffered a young Man in the very ἀκμὴ or Flower of his Strength to be cut off for

want of due Medicinal Proviſion) that I reſolved to take ſome other courſe of life, to get a Subſiſtence, rather than thus Conſcious of my own Inſufficiency, to be acceſſary to the Death of my Patients: Yea I did believe, perſevering in this common road of Malepractice, I might contract the guilt of plain Homicide, to the utter undoing my Soul. Thus, after many an Agony or Conflict of Spirit, I fell off by little and little from that great Dictators Method and Pharmacie (reputed by me at firſt Oracular.)

Having acquired ſome Furniture of ordinary Chymical Medicaments, I exhibited them though with a trembling Hand and Heart (partly through Prejudice, partly through fear of being Adulterated) to thoſe tired out with long Sickneſs, as the Scurvie, Quartane, Hypocondriak Paſſions, *&c.* yet with a ſucceſs happy beyond my expectation.

The *Galenical* Doctrine becoming at firſt ſuſpected, and at length leſs reputed, incited by my Tutor and another Friend, an excellent Chymiſt, I was fully bent without wavering to purchaſe *Van Helmont* (one formerly ſlighted by me for inveighing without cauſe as I fooliſhly thought againſt the Schools) to read him intirely, impartially with a ſingle Eye, and a Marginal Note.

In the upſhot, after a ſerious rumination of thoſe Phyſical Verities relating to the Radical Eſſence and Cure of Diſeaſes communicated by this incomparable Searcher into Nature, I forthwith took out a new Leſſon of Theory and Practice, renouncing my former miſtakes, imploring an Influence from Heaven that I might be farther informed.

Wherefore nauſeating a Hundred Treatiſes of Feavers and other Diſe[illegible]ntaining nothing but

Gram-

Cramben millies coctam, the ſame obſolete ſtuff over and over, I rid my ſelf of the Impediments or luggage of a fruitleſs Library, wholy addicting my ſelf to the Lecture of *Initia Phyſicæ inaudita*, and other of the moſt Authentick Authors, coadjuvant to the underſtanding of the more obſcure places delivered by our Philoſopher. Then according to his Advice I bought Glaſſes, erected Furnaces, fell to labour with my own hands, prepared according to his general direction the *Materia Medica*, which I firſt took into my own body for Tryal, afterward tendred it to my Patients. In this manner making a progreſs twenty years compleat from that time to this.

Having maturely received a farther Illumination and Confirmation of the ſolid Principles of Chymical Phyſiologie, and the rotten Foundation of the Galenical, abominating Bleeding (as rightly ſtated) uncorrected Purgatives, *&c.* I have with convincing predictions been able, *Auſpice Deo*, to relieve the Calamities, Languors, and grievous Wounds of poor Mortals, to the infinite ſatisfaction of my own Spirit. A proof whereof I have tendered to Dr. *Willis*, Dr. *Merret*, Dr. *Goddard*, and divers others of our *London* Colledge; and am now ready to make good by Fact in a publick Hoſpital or private Families, that the *Galenical* Deſign of Healing is Fraudulent, Dangerous and Deadly: As likewiſe that our rightly Inſtituted Fabrick of Pharmacy, with the Method of diſpenſing and diſtributing it, is Upright, Safe and Sanative: withal, that thoſe Allegations of exceſſive preternatural Heat, Virulency, Violence, conſuming the *Humidum Radicale*, or ſhorting the Life, imputed to our Remedies, are Malicious Slanders, Falſe Accuſations, Detractions, Cavils,

and ſubtil Deviſes contrived by theſe Traders in Men's Skins, on purpoſe to keep up their Intereſt, though Myriads periſh.

Any but one obſtinate, raſh, ſelf-conceited, will judge Charitably of my proceedings in this kind, ſith deſerting the *Galenical* uſual manner of preſcribing I incurred the diſpleaſure, yea, hatred of moſt Apothecaries, a diſ-repute among the *Galenical* Chirurgeons, becauſe I condemn Phlebotomy, and the common way of Healing Wounds, Sores, *&c.* The raſh, Incogitant cenſures, and Raillery of Midwives, Nurſes, or ſuch like Creatures, with the Huffings, ſnibs, repulſes of Fortunes Favourites; and the Abuſes, Sarcaſms, opprobrious Language of the ruder ſort. Moreover, hereby I have loſt my Eaſe, outward Applauſe, Riches and Honours, and many ſecular Reſpects, laid hold by the *Galeniſts* in *Oliver*'s Days, and ſince, without the leaſt touch or ſcruple of *ουτιδανος.*

Beſides upon Conſideration, that had I then plaid my Game Craftily (which I could eaſily have done as well as the beſt of them) I ſhould have enjoyed no leſs Temporal Advantages than they. But ſeeing I had more ſublime thoughts, eſteeming nothing too dear, ſo that I might attain the Gift of Healing, as I ought: Therefore in all Equity and Reaſon I ought to be liſtned to, who requeſt nothing more than that the *Helmontian* Doctrine (which I aſſert) may be accepted, ſo far as I can make it appear true by repeated Experiments.

Once more I ſhall entreat thoſe Learned *Galeniſts*, they would be pleaſed, out of Reſpect to their own Souls, Commiſeration to miſerable Mortals,

tals, for the Dignity, Glory, and Promotion of this Divine Science, to put a ſtop to their profuſe Effuſion of Blood, Conſumption of the ſtrength of the Body by tabefying Purgations, withal to abandon fruitleſs, cooling Julebs, Puſillanimous Cordials, Poyſonous Veſicatories.

If the *Galeniſts* (whoſe Eſtimation I ſhould abhor to blemiſh, did not the Life of Man ſtand in Competition) ſtill perſiſt to deny me this kindneſs, of explaining things as they are in themſelves, they will conſtrain me to ſet forth a Catalogue of thoſe Patients, with the Names of the Phyſitians attending them, whom (as I'le make appear by Analogiſm, Examples, or Inſtances agreeing (in every reſpect poſſible to the Type of the Diſeaſe Ordered by them) they have ſent packing into the other World. If they can as juſtly accuſe me, producing the ſame Evidence, that I am guilty of ſuch indirect Practice (theſe 16 years I have here reſided in *London*) I ſhall willingly ſubmit to be ſeverely Animadverted. Moreover, I ſhall detect what a Conſiderable number of Sick brought to the brink of the Grave by their *Galenical* Orders (ſome whereof I have urged to try further, if they were able to relieve them) utterly deſpairing of their Recovery, Divine Goodneſs hath Cured by his weak Spagyrical Agent.

I hope his Majeſty, for the Love he bears to Chymical Truth, the Benefit redounding thereby to himſelf, and his Subjects, out of a kindneſs to one, who ſincerely and Conſtantly ſuffered for his Royal Father, will indulge this Honeſt, Profitable Enterprize ſo far, that if I can make good to the Senſes, that our Philoſophical way is able (according to Judicious Providence and Predictions)

to

to preſerve his Subjects in Health of Body and Mind, to prevent miſchiefs to come, and to reſtore them to Sanity, better than formerly, for many Centuries paſt: Withall if it can be proved plainly by iterated Eſſays, and Equal Tryals, that the *Galenical*, and *Galeno-Chymical* Method is an Imperfect, Palliating, Treacherous, and Pernicious means to overcome, or eradicate any great fixed Malady, will be pleaſed to Erect a Learned Chymical Society, which may be a Preſident to Foreign Nations to imitate; for which, preſent and Future Ages will be bound to bleſs him.

The admirable Commodity and Benefits accruing to Mankind by this Heroick Enterprize of a Chymical College, are ſufficient to move the Magiſtrate to force theſe Anti Chymiſts to deſiſt from their Evil Practice.

1. Religious. 2. Moral. 3. Political. 4. Medicinal. 5. Mechanical.

I ſhould not queſtion by means of wholſome Chymical Phyſick to make Men of more ſound ſincere Religion. Atheiſm, Hypocriſie, Prophaneſs, Debauchery, might in ſome meaſure be leſſened, quailed, and reſtrained, by power of a Maſtring Diſcipline of the Intellectual Soul made more apt to underſtand the Truth of things, by means of the Organs of the Body, Blood, and Spirits well Clarified.

By Virtue of our Hermetick Phyſick, the Head, Heart, and Hands of Hierophants, might be purified: Their Exemplary Dumb and Deaf Preaching up of Vice throughout all the World, be Corrected: Circumſtances and Punctilio's in Religion lovingly, calmly propoſed, debated, and Accepted: And thoſe fierce Eager Altercations about Adiaphora laid aſide. By

By the powerful Operation of this ἰατρικὴ ἐυρὶς Quakers, Catabaptiſts, Independents, Separatiſts, Schiſmaticks, and multitudes of Phanaticks, might be brought to more Integrity of mind in Religion, be reclaimed far better than by any rigid Perſecuting-Courſe whatſoever.

We ſhould Entertain more frequent ſerious Contemplation, or Divine Idea's of a Future World, were not our Bodies conſequently our Souls clouded by black Hypochondriack Me eors, and depraved by bad Phyſick.

In my Minority I have been a little amazed to hear the Religion of Phyſitians indifferently, yea, ſlightingly, Ironically ſpoken of: So that I have not without ſome indignation, Vindicated it; perſwading my ſelf, that there were many, who, like Dr. *Brown*, were able to aſſert it practically. But coming to greater Maturity in the Obſervation of Things, I found, for the moſt part, that really True, which before I apprehended was precipitately ſpoken by the vulgar. For I dare averr, if a Man may judge of a Tree by it's Fruits, or of the Nature of any Corporeal Exiſtent by Signatures, Impreſſes, and Accidents, Products, Phænomena, and Effects; ſo certainly may a Man cenſure moſt of the *Galenical* Tribe, fitting to be Ranked among *Plato*'s Claſſes of Atheiſtical, Hypocritical Wretches; not only Poyſoning others by their Deletery, virulent, intoxicating Phyſick, but alſo by their ἀσεβεια their Profane, Looſe, voluptuous, Intemperate, Covetous, Proud, Blaſphemous behaviour, both in word and deed, and moſt Obſtinate, Active, Perſeverance in their Lethiferous Method of Curing.

How in Truth can it be otherwiſe, ſith their Minds

Minds are Corrupted by their malignant Phyſick, Through the want of a True Benign mundifier of their Vitals.

Beſides, how is it poſſible they ſhould be acquainted in the leaſt mith a Deity, who are ſo groſly ignorant of the Aitiologie of things in Nature. Needs muſt they be ſtone Blind as to any right apprehenſion of an Omnipotent Creator, a Wiſe Supporter, Diſpoſer; and Governor of allthings: Sith their Underſtanding is ſo extremely to ſeek concerning the Material, Efficient Cauſe of all Corporeal Beings. How can they who are ſo much miſtaken concerning the Eſſence of Fire, approach him infinitely tranſcending any conſuming Fire.) How is it poſſible they ſhould have any Underſtanding of the Father of Lights, who know not whether Light be Accident or a Subſtance. Had they been better acquainted with Nature, the firſt Mover of all things, would have Communicated himſelf more clearly. Now, ſith they have wilfully blinded themſelves through Vile Intereſt, at the preſence of that which is obvious to the Senſes, 'tis but juſt they ſhould continue in Cimmerian Darkneſs, without the true Diſcovery of things inviſible. It hath been a Curſe upon the *Galeniſts* 1600 Years, not to be capable to Cure Radicated Diſeaſes, becauſe they ſlighted him who is the great Healer of all our Infirmities, *Nam Deus creavit Medicum non Homo.* This conſidered, 'tis no wonder they are thus accuſed of Atheiſm.

If ſo, the only way to make them Religious Proſelytes, and to bring them to εὐσέβειαν is to convince them of their Errors in Philoſophy, to demonſtrate how miſerably they are out of the way of Curing their own, as well as others Evils.

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What imperfect, yea hurtful means they uſe to remedie their own *Læſam Imaginationem* by Bleeding, Tabefying, Colliquating, Carharticks and duil Cordials, *&c.* and to indicare to them *Ortho-Methodus ſanandi Chymica*, that there may be an εὐκρασία εὐπεπτία in the Stomach, Spleen and other parts, ἀγνεία a purity in the Blood, and an ἐρρωσία a firm Activity in the Spirits: thus the Soul obtaining compleat Organs, will act as it ought (for according to *Galen*, *Animi Actiones ſequuntur temperamentum Corporis*, which is verified of the Spirits.) Thus when the Doctor is convinced, many Diſcidles will follow his Example: this will be the moſt aſſured way to make a Reformation in the World, and to take us off from unprofitable Diſputes in Religion.

The Abuſes and extravagant Practices in Divinity, and Phyſick being *Chymically* redreſſed, the Corruptions, Prevarications and unjuſt Dealings in the Law are like to be quickly voted out of doors: For the Irregularities in Divinity and Phyſick confound the whole world. Moreover, I have obſerved more Ingenuous Favourers of *Chymical* Philoſophy among the Students and Practicers of the Law, than any other Profeſſion whatſoever, therefore more inclinable to be taught better things.

Next our Ethicks or Morality may by wholſome *Chymical* Phyſick be meliorated: One Reaſon why we are at this day ſo depraved in our Manners, may with plauſible reaſon be attributed to New feral Diſeaſes, which rage among us as the *Scorbutum*, *Lues Venerea*, ſingle & complicated: likewiſe to the increaſe of the Cacoethie, or Malignity of former Diſeaſes now graduated, and guarded with more cruel Symptoms, aggravated by Cacoſtomachi-

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cal Medicaments. Hereby our Off-ſpring is born Valetudinary, ſickly in Body, and vitious in Mind, the Seminal Idea of thoſe Infirmities which lay couched in our Body being imprinted *Jure Hereditario* on the miſerable Infants.

'Tis not to be admired, why we are at this day ſo Melancholy, Diſcontented, Diſtracted with inordinate Paſſions and Perturbations, ſo Malicious, Perfidious, Falſhearted, diſhoneſt, full of Hatred, Pride, Vain-glory, Hypocriſie, Covetouſneſs, Faction, Rebellion, Lightneſs and Phantaſtical Æmulatiou of Forreign Nations, unworthy of an *Engliſh-man*: For as much as moſt of the *Galenical* Compoſitions φθείρυσι τὸ σῶμα καὶ τὸν νοῦν corrupt Body and Soul.

Again, 'tis ſingular Policie in the Magiſtrate to promote and cheriſh this *Chymical* Method of Curing: for his own and the peoples ſake. He being by this means enabled to enjoy ſounder Body and Mind, to Govern long, making Good Laws; and his Subjects hereby multiplyed will be ready to embrace them and obey him: both uſing a direct way to clarifie the Organs of the Soul for the Reception of Truth, and the right diſcretion or election of what is beſt. By vertue of this Art, his Subjects will be more Magnanimous, Valiant, empowered the better to defend him and his Territories, to vindicate his Rights, to make enquiry abroad for New Plantations, and Colonies, to prevent Sickneſſes incident to the Climate, to oppoſe any Enemies ſtoutly that ſhall invade us, to heal their Wounds, to ſave many Limbs from being mutilated or cut off. Doubtleſs had his Majeſty been throughly acquainted with the excellent Efficacie of the *Stomach Eſſence* in Healing both Inwardly

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and Outwardly, injoyning a large Quantity to be made for the uſe of his Fleet againſt the *Dutch*, many Hundreds of thoſe brave Men might have been preſerved, who periſhed for want of true *Chymical* Remedies. Neither would this or the like have only Cured their Scorbutical Infirmities, Healed their grievous Soars, but alſo have maturated their Stratagems, magnified and animated their Spirits for the execution of far greater Actions.

Were there not ſome among us, who envie that the Nation ſhould enjoy ſuch a time of *Jubilee*, or *Halcyonian* days, wherein the ſtate of Body and Soul might be amended, they would ſuggeſt to his Majeſty the extraordinary Emolument or Commoditie would ariſe to Him, His Poſterity and the People, if this Enterprize were ſet on foot.

It would appear Honeſt and Noble Policy to Purg the Schools by *Paracelſian* Phyſick from Capital *Galenical* Errours, at this day predominant in Phyſick, to eradicate thoſe Corruptions ſo deeply grounded *tam frequentes fœdaſque in Philoſophia fundinationes* (as an Antient Academical *Antagnanus* of Learning expreſſes) thoſe unworthy reſpects of conferring Degrees on thoſe who deſerve to be termed no better than *Philoſophaſtri, Theologaſtri, Idiotæ, Nugatores, Sycophantæ, Otiatores, Compotores, Indigni libidinis voluptatumque miniſtri, Hinc Rude vulgus, Inops, Sordidum, Leve, Melancholicum Rebelle, Contumax, Refractarium ac Aſperandum.*

If the Magiſtrate be pleaſed to cauſe the *Helmontian* Inſtitutions to be introduced into the Academies inſtead of *Ariſtotelian*, according as one ſhall be found experimentally true, and the other falſe, the whole Kingdome will by degrees be brought into

into a far more flouriſhing Condition than formerly: Hereupon Able Phyſitians will be ſent into all parts to keep men in Sanity (the direct way to Proſperity in the General) which before was empaired by *Galeniſts*, Mountebanks, Quacks, who giving Medicaments noxious, as Hemlock inſtead of Parſley, have made the Nation Brain-ſick, Phantaſtical, Scorbutical, Unconſtant, Rebellious, Idle, full of Beggars, Querulous, prone to extreams, Innovations, affected with Outſides and Appearances rather than ſolid Worth. Thus the trading for Mens Skins might be aboliſhed, Phyſick, Chirurgery and Pharmacopoie united, *Materia Medica* better improved, better attendance given to the Sick in time of the Plague, and a prevention made of Fugitive Phyſitians in our greateſt extremity, whoſe Courage may be encreaſed by appropriate Antidotes againſt ſo great a poiſon.

Let us but turn over to the *Chymical* Page; His Majeſty will always enjoy Virtuous, Prudent, Sage, Valiant, Upright Counſellours: Good Men will ſtill be encouraged with juſt Rewards, and Evil puniſhed; thoſe who have Real Intrinſical Worth preferred, thoſe making an Outward ſeeming ſhew rejected: for aſſuredly the reaſon why we do not eſteem things as they are in themſelves, proceeds from *Læſa Imaginatio*, a craſie Phanſie to be corrected principally by powerful *Chymical* Phyſick.

Moreover, the Conſideration how ready at hand our Remedies are upon all occaſions, ſafe and effectual, may plead for their protection by the Magiſtrate: Suppoſe a Prince or any Great Man be ſurprized with a Lipothymie, Epilepſie, Lethargie, Vertigo, in a place remote from any Apothecarie, certainly he may himſelf, or his Phyſitian

ſitian attending him, carry a few light *Paracelſian* Remedies, which may in a moment relieve him; whereas ſhould he ſend a Preſcription ſo far as the unſupportable bulk of an Apothecarys Pharmacy reſideth there to be diſpenſed, this Noble Perſon might in the mean time periſh. I add to this, 'tis no ſmall politick Satisfaction to a great Man, who prizes his Life, to ſee a Phyſitian, or any other in Health, to take ſome Chymical Arcana without any Nocument, which is tendred to the Patient for his Reſtauration, which I'le undertake to make good upon my own Body, or anothers. I ſhall not omit how ſatisfactory 'tis to one, who in his Proſperity, loves to breath in this Atmoſphear, to hear a plain comfortable Prediction from an Adeptus, that he is capable of Recovery, or if not, that he may ſettle his Affairs, while he hath Mature Judgment.

In the mean time the Dogmatical Gueſſers, boggle, blunder, juggle, ſpeak as amphibologically, as the Oracle of Old at *Delphos*, or elſe are quite miſtaken, altogether over-ſhoot themſelves, as appeared by their *Prognoſtick*, in Mr. *Colwel*, the Great Banker, his Caſe, and many other, whom I ſhall make mention of, annexing a large Comment on the miſcarriages of theſe Improvident *Galeniſts*, if they do not forthwith endeavour μετανοῆν to forſake their deſtructive paths.

Laſtly, *Princes* encouraging *Pyrotechnie* may obtain far more Active Antidotes againſt poyſon, than hath hitherto been known, whereby the thread of their Life may be protracted; they may alſo diſcover how, not only vain, but injurious the Common Catharticks are in ſtubborn Maladies, ſtudying to avoid them as *Poyſons* either manifeſtly hurting at preſent, or privily ſhortning their days for the Future.

4. The Medicinal Profit, Advantages, and Service that will attend a Chymical Society, eſtabliſhed by Law, is moſt remarkable, which the Reader ſhall find deſcribed in *Ortho-Methodus Iatro Chymica.*

That Catalogue of Incurable Diſeaſes, given in by the *Galeniſts*, will be Cancelled, and an appropriate means found to Remedy the moſt Truculent Sickneſs, and Atrocious virulent Malady. *Deus Omnes Nationes fecit ſanabiles.* The Powerful Benign Father of every good and perfect Gift hath Created a Salve for every Sore; onely ungrateful, ſloathful, ſupine Man will not exert his Faculties, for the Indagation, or narrow ſearch of ſuch precious Iatrical Pearls to be valued above any thing in this World; yea, ſo indifferent he is, ſo Paralytical in his deſires towards the *Summum Bonum*, Sanity of Body, and Soul, ſo wilfully miſerable, that he is loath to put out his Hand to receive ſo great a favour, though he may have it *gratis*, rather Envying, retarding, than furthering thoſe who labour for a publick good.

Were this Iatro Chymical Exploit indulged and quickned by thoſe in Authority, ſuch Polyacea's might be brought to light, enriched with Virtues abundantly ſufficient to Conquer, and quite cut off thoſe complicated Evils, which like *Hydra*'s Heads elude the Vulgar Medicaments.

If Artiſts were animated, the Epilepſie Appoplexy, Gout, Quartan, *Lues Venerea*, Scorbute Radicated, yea, and the Itch (which I wondred they omitted amongſt the Liſt of their Incurable Diſeaſes, for I am ſure their Method cannot Cure Directly) would not thus Tyrannize in this Microcoſm. An Adæquate Lithontribon might be detected Potent to diſſolve the Stone in the Bladder

der without Cruel, uncertain Lithotomie.

Were the World furniſhed with Compleat, Learned Pyrotechniſts, no Man would fail to be Cured in due time of a Pleuriſie, by Anti-Pleuriticks, (not Bleeding) expeditely, radically, without relapſe, or future danger of being obnoxious to the like pungitive vexation again. All Feavers might in a few days be ſtrangled. The Meaſles and Small Pox might be Cured without Scandal, in the ſame manner as other defaults in Nature, to the Contempt of Ignorant and Preſumptuous Nurſes, Midwives, and the like Gang, who in this ſtate fear to meddle (not without juſt Reaſon) with Opinionative Phyſitians, having been ſo notoriouſly un-ſucceſsful in the management of this Malignant Diſeaſe: Neither let any one think that their Method is more prevalent to Cure other malignant Feavers, no ſuch Matter; onely their unlucky dealing is more obvious to the common People in this Cutaneous affect, who cannot in more obſcure paſſages ſo eaſily pry into their egregious Imperfections.

Were there frequent conſultations of *Philoſophical* Spagyriſts receiving mutual Aſſiſtance one from another; the Liquor *Alkaheſt* and *Butler's* ſtone might in all probability be enucleated, and ſet on work for Mortals Good: The Magical, Magnetical, and Sympathetical Myſtery of Healing might be improved and confirmed.

The Feat of Obſtetrication might be far more advanced, to the Grand diſgrace of certain Men, who profeſs it; and to the Regulating of ſome ſelf-conceited, raſh Women.

Chirurgery made appear to belong principally (ſetting aſide Manual Operation) to the Skilful Chymiſts, who have in their Cuſtody ſuch morti-

fiers of the Idea's of Cacoethick Sores, Fiſtula's, Cancers, Herpete's, *&c.* Such Vital Balſoms, and Sanatives to be taken inwardly and outwardly, that the Chirurgion ſhould be forced to confeſs, that in moſt Caſes the Phyſitian is to be ſought to; and that in long Voyages, none are to be compared to Spagyrical preparations, for duration; with which being accurately Fabricated, he and the Apothecary ſhould be furniſhed upon Occaſions: A Legitimate, Subſtantial, Efficacious Pharmacy being introduced, the Suppoſititious, Adulterated, Trivial, Inſufficient Factures rejected.

Then will the promiſcuous, indifferent, confuſed comprehenſion at this day, of the Counterfeit, and Real; the Apiſh, and Manly Chymical Exercitations be made plain to mean Capacities: How our Colluding *Galeniſts* have impoſed upon the World, by owning themſelves the beſt Chymiſts, though worſe than the greateſt Adulterators of Sack, for which none can plead but the impudent Sophiſticator, or Compounder.

Then will the Thermologiſt be either aſhamed ſo much as to mention Hot and Cold for the cauſe, or Cure of Diſeaſes: Or if he ſhould, he might, perhaps, be ridiculouſly diſcarded by the Friends of the Patient, to his deteſtable ſhame, as a ſingular Fool.

If once the Omnipotent encline the Hearts of our Governours to cheriſh, and reſolutely protect this Divine Science, cutting holes in the Skin will grow out of faſhion: Epiſpaſticks, Blyſterings, Scarifications will be thought fitting for none but Malefactors: Common Purgation and Bleeding, with their dreggy Decoctions (little better than Drenches) will be confined to the Cure of Horſes.

If *Prometheus* Fire were throughly kindled among us, our eyes would be opened that we might underſtand

ſtand, how thoſe very *Galeniſts* who have declaimed undeſervedly, railed at and condemned *Chymical* Remedies in General, have been forced at length (unleſs they ventured to come off with unſufferable diſgrace) to miniſter cloſely the ſame ſleight Preparations of the Shops, altogether renounced by the Spagyrical Sophiſt. Yea, it will appear, how in time of their greateſt Ignorance they have adviſed their Patients to the Sumption of Mineral Waters, thereby implicitly and tacitly denoting againſt their wills, that Natute taught them to be *Chymiſts*, if they had not been obſtinately blinder than Bats and Owls.

Laſtly, if ſuch a Philoſophical Chymical Company be Authorized and Countenanced, Mechanicks will be much promoted, their Manual faculties will be more dextrouſly carried on: The Art of Gilding, Painting, Writing, Artillery may be wound up to a higher pitch. Metals might be more intimately purged, refined, volatile made more fixed, the terreſtrial parts more ſublimed, their colour and ſound exalted, thoſe friable made Ductile, the Ignobler provected, and Generous augmented. *Mercury* precipitated, coagulated, *&c.* then combined with multiplicity of Bodies with which it will ſhew variety of Shapes uſeful for divers Mechanical Factures.

Antimony likewiſe technically prepared might be employed for the advancement of many Handycrafts,.

Sulphur Aureum Fulminans might be made in greater quantity and cheaper for the atchievement of many rare Deſigns.

Such Electrums might be made which would perform Stupendious things. A clearer Light of the *Lapis Chryſopœus* might be given. Doubtleſs Artificers

ficers would find that the compleat Learned Spagyriſt would be able to inſtruct them for the contriving of ſeveral Mechanies to his advantage, never to be attained by Ideot-Chymiſts.

I hope theſe Important Motives and Perſuaſive Reaſons will excite the Magiſtrate to Conſtitute with all Expedition, ſuch a Learned Society of *Ortho-Chymiſts*, that they themſelves, and theſe Nations may gather the delicious fruits thereof, and Forreigners may be lured to follow their good Example. Withal, I Supplicate the Omnipotent to put it into the Hearts of the more Generous and Refined Spirits of the *Galeniſts*, to take for the future Right Meaſures for the Cure of Humane Griefs, to wave (when they are to aim at Eſſential Sanation) thoſe Childiſh Fopperies of Heat and Cold, and to abdicate and proſcribe their indiſcreet, either ſecretly noxious or openly lethiferous Bleeding, Purging, *&c.* to lay down thoſe Pernicious Inſtruments, and to take up Salutary.

If the Juniors (leaving the Old Doting Fellows to themſelves, as a very Learned Man calls them, who will no more be brought to learn better things in Healing, than an Old Dog to Fetch and Carry) will courageiouſly, and reſolutely bend their endeavours to carry on this Heroical Pyrotechnical Enterprize, they ſhall find me ready to ſerve them (according to that little Talent I have) in the detection of thoſe Phyſical Verities which have coſt me nigh 30 years Labour of Brain and Sinews, beſides the Hazzard of my Life by Aſſaſſinating Realgars of Metals and Minerals, together with the treacherous Gas of Charcole; alſo the dangerous Eſſayes I have made upon my own Stomach, for the diſcovery of the Operation of my own Manufactures: add to theſe the continual Oppoſition,

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the Obloquies I have ſuſtained, Abuſes, Slanders, Diſreſpects thrown upon me undeſervedly, enough to deter any man from being a Sceptick in Phyſick, or to digreſs from the Common Road of Healing.

I ſhall, I ſay, communicate Real Arcana to a certain number of Literate Candid Perſons, fitting to lay the Foundation of a Salutary Colledge. Then for my part I ſhall be willing to ſequeſter my ſelf out of Secular Tumults, Uproars and Turmoils, thinking it the happieſt Condition in the world to live privately.

I queſtion not but other *Ortho-Chymiſts* will follow this Pattern, and contribute to the Honour and Enlargment of ſuch a Scientifick Society.

The POST-SCRIPT.

IF *the* Galeniſts *find any Subſtantial remarkable Errors in this Syntagm, or a late Tract, Called* Epilogiſ. Chymic. *I am willing to be Rebuked as ſharply as they pleaſe, but not ſcurrilouſly: However, I ought to be convinced by Matter of Fact, as well as Reaſon, which thoſe of the Royal Society are bound to grant me, without Favour, Affection, Partiality, or Obligation to each other. This denyed me, they ſtill perſiſting to ſet at naught Eſſential, Medical verity, back biting and vilifying us and our Remedies: Let them be aſſured I ſhall in general publiſh in lively Colours a Character of them. Next in particular I ſhall attack* J. G. J. K. J. B. H. B. T. C. H. G. D. W. J. L. J. D. W. D. T. C. *All reputed Learned Doctors, whom I can undoubtedly Charge* ex Facto, *with an Indirect Method of Curing.*

Moreover, the Cauſe of the Death of Mr. Colwel, *the great Banker, Mr.* Edw. Viner, *Mr.* Parker, *Mr.*

Mr. Scot, *Sir* George Viner *and his Lady, Lord* Conwallis; *yea, the Reaſon of the ſhortning the Life of divers other Great Perſons ought to be ſtrictly Examined, and a Hiſtory of the management of their Sickneſs to be expoſed to Publick view for Caution to others. I ſhall eſpecially take to Task Dr.* C. M. *who deſerves to be handled according to the Rigour of the Law, for poſitively ſlandering me; That I had Killed three Patients in one Houſe: Neither will his bare denial ſerve his turn, ſith I have ſufficient Witneſs to caſt him, upon Oath.*

I ſhall in good time match the Cock of our Anatomical Boaſters, who accuſed me of Preſumption, for cutting up a Peſtilential Body, when they, for want of a ſtock of Powerful Prophylacticks, and Therapeuticks, never attempted it but with loſs of Life.

I ſhall farther Vindicate (as the firſt) the Credit and Propriety of Splenectomia, i. e. *the cutting the Spleen out of a Dog (the Animal ſurviving the Operation two years and a Quarter) Uſurped by Dr.* C. S. *appropriated by the Virtuoſi, now ſet down in the Liſt of their Tranſactions.*

I ſhall, in convenient time, call to a Reckoning a Galenical *Doctor (whoſe Name is Conſonant with Stults, a proper Etymon for an Ignorant Phyſitian) Correcting him to a purpoſe, for maligning my Practice, and offering abuſes to this Innocent Art.*

I may likewiſe, in time, comment, and make Animadverſions on Pharmaceutice Rationalis ſive Diatriba, *and inſtruct the World concerning the Authors great miſtakes, relating to the Aitiologie of Diſeaſes, Method and Inſtruments of Healing.*

MVSEVM BRITAN NICVM

FINIS.

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